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An Account of the religious  
and literary life of Adam

Allen W. Brown

Dec. 1846

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AN ACCOUNT

OF THE

RELIGIOUS AND LITERARY LIFE

OF

REV. ADAM CLARKE, LL.D.

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"BY THE GRACE OF GOD I AM WHAT I AM."

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REVISED BY THE EDITORS.

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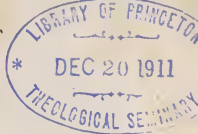
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## LIFE OF ADAM CLARKE.

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### P R E F A C E.

THE Work now presented to the public, claims for itself no originality of plan or finish of execution. It is but little more than an abridgment of the original "Life of Dr. Clarke," published at the Book Room. The size of that work is such as renders it unfit to be placed in our Sunday school libraries, as it would seldom be read by the scholars, who are not fond of searching a large book for interesting and instructive information.

In view of these circumstances the author of this abridgment has occupied the leisure of a few weeks in selecting those portions of Dr. Clarke's memoirs which he deemed sufficient to give a general outline of his life and character, and such as appeared likely to command the interest of the young, for whom the work has been mainly prepared. The chronological order of the larger biography has been followed as far as was practicable, and the writer of these sheets has not gone out of his way to avoid the

phraseology of the original memoir, wherever it appeared better than any suggested to his mind.

The little work is thus given, praying that it may be able to present the example of ADAM CLARKE to the young who shall read it in such a light as to induce them to imitate him in his greatness and goodness.



# LIFE OF ADAM CLARKE.

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# THE LIFE

OF

REV. ADAM CLARKE, LL. D.

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## CHAPTER I.

Birth of Adam Clarke—Infancy—Early fondness for snow—Has the small-pox—Serious impressions—Antipathies—Dulness at school—Tries Latin grammar—Difficulties—Sudden illumination—His father's school—Courts the Muses—Catalogue of his library—Opinion of romances—Studies magic—Abandons it—Early religious education—Learns to dance—Nearly loses his life by two accidents.

ADAM CLARKE, the subject of the following memoir, was born in the village of Moybeg, township of Cootinaglugg, county of Londonderry, Ireland. The precise date of his birth is not known, but was, most probably, in the spring of 1760. He was the second son of John Clarke, A. M., a *sizer* in Trinity College, Dublin, whose early marriage to Miss Hannah M'Lean blasted his hopes of preferment in the Church; and the desire of emigrating to America, which was then prevalent in his native land, (owing to the intolerable taxation of oppressive landlords,) induced him to dispose of his property and make preparations to remove to the *new world*. On the eve of his departure, his father arrived in the city, and, by the influence of his entreaties, prevailed on Mr. Clarke to abandon the project, forfeit his passage

money, and return to the country. The loss occasioned by the breaking up of his establishment left him in embarrassed circumstances, and he was for some time undetermined what pursuit in life to adopt. After encountering many difficulties, he finally settled in Moybeg, the obscure village which was honoured as the birth-place of his son ADAM.

His brother, the first child of his parents, having been nearly spoiled by the indulgence of a fond uncle, to avoid a similar consequence in the case of Adam, he was almost wholly neglected in his infancy, meeting with little kind treatment, always corrected when in fault, and receiving punishment sometimes when he did not deserve it. Left comparatively to himself, he became quite hardy, uncommonly patient of cold, and remarkably fond of the *snow*. His attachment to it was so great, that he called it his *brother*, and would often leave his bed in the mornings, and, with the slightest covering on, would build himself *rooms* in the snow, and sit down in them, almost naked, with the most perfect satisfaction.

At the age of five he was afflicted with the small-pox, and the treatment for that disease, at that time, was peculiarly aggravating and intolerable. The patient was bundled up in a load of clothes, placed in a warm bed, and dosed with spirituous liquors. This mode of treating an inflammatory disease was by no means adapted to Adam's views; and accordingly he secured an opportunity, in the absence

of his parents, to leap from his bed and run naked into the open air. This he repeated as often as possible; and a custom so contrary to all medical authority terminated in his restoration to health, without being scarred with a single mark.

At six years of age he received his first serious impressions. His father was at that time teaching a school at Maghera, and the son of one of his neighbours was a favourite with Adam, and his almost constant companion. One day *James Brooks* and Adam were walking in the field, and began to enter into very serious conversation. They became greatly affected, and their emotions were deepened by the remark of little James, "O, Addy, Addy, what a dreadful thing is *eternity*; and, O, how dreadful to be put into hell fire, and to be burned there for ever and ever!" They wept bitterly, begged God to forgive their sins, and resolved in future to lead better lives.

When Adam returned home he related the circumstance to his mother, who encouraged him in his good resolutions. The father, however, put little faith in the efforts of children to be pious; and his neglect tended, in a great degree, to discourage his son. He did not altogether lose his serious impressions; and although he then had no one to tell him he could be saved only by faith in Christ through the grace given of God, he retained and cherished those feelings which, doubtless, contributed in a great degree to the formation of his religious character.

Dr. Clarke, in his childhood, entertained an unconquerable antipathy to very corpulent persons, and relates the effect produced upon him by the prediction of a dumb *spae-man*, or fortune-teller, who once visited his father's house. Adam was presented to the wizard, in order to ascertain the fate of his after life, and the "man of mysteries," after beholding him intently for some time, signified by his actions that the lad was destined to be *very fond of the bottle* and *grow very fat!* Of all other things, these two he most dreaded; and, to avert the evil, he had immediate recourse to prayer: for, although he thought the wizard might be correct in his calculation, he believed that the interference of God's omnipotence could prevent this dire calamity. He kneeled down in the bushes, and earnestly uttered the following petition:—"O, Lord God, have mercy upon me, and never suffer me to be like Pearce Quinlin!" (one of his father's neighbours, whose untiring kindness could not destroy the antipathy Adam entertained to his large stomach.) The effect of this prayer was to sooth his mind in some degree; and, perhaps, had it not been for the prediction of the *spae-man*, he would not have been so careful in after days to observe that regularity of habit which, doubtless, prolonged his very valuable life.

The dulness of Adam in his school-boy days was very remarkable; and the poor encouragement he found in endeavouring to acquire a knowledge of the alphabet, produced almost a



despair of his ever making any progress in knowledge. When a neighbouring school-master visited the school, he was invited by the teacher to hear his boys recite their lessons; and the poor manner in which Adam went through his recitation, caused the teacher to make an apology for him, with the complimentary remark, that he was a *grievous dunce*. The visiter laid his hand on young Clarke's head, and replied to the teacher, "Never fear, sir, this lad will make a good scholar yet." These few words inspired him with some hope; and the literary career of Dr. Clarke's subsequent life fully verified the correctness of the prediction.

As soon as Adam was able to read in the New Testament with some ease, his father, wishing to make him a scholar if possible, put him into Lilly's Latin grammar. At that stage of his progress this was a difficult task; and one of the first sentences presented an obstacle which he was long in overcoming. He comprehended not the meaning of the sentence—"In speech be these eight parts following: noun, pronoun, verb, participle, declined; adverb, conjunction, preposition, interjection, undeclined." And although he committed it to memory, and repeated it correctly, he knew nothing of its signification.

The declensions of nouns he mastered with pain, and soon became familiar with the conjugation of verbs. One portion of this grammar, known as the *As in præsentis*, was not so

easily managed, and with a neighbouring difficulty he halted. It appeared to him "useless and incomprehensible jargon;" and, in distress and with tears he abandoned it, and with it all hopes of future progress. "He took up an English Testament, sneaked into an English class, and rose with it to say a lesson. The master, perceiving it, said, in a terrific tone, 'Sir, what brought you here? where is your Latin grammar?' He burst into tears, and exclaimed, with a piteous tone, 'I cannot learn it!' He had now reason to expect all the severity of the rod: but the master, getting a little moderate, perhaps moved by his tears, contented himself with saying, 'Go, sirrah, and take up your grammar: if you do not speedily get that lesson, I shall pull your ears as long as *Jowler's*, (a great dog belonging to the premises,) and you shall be a *beggar* to the day of your death.'" He went to his seat with feelings of indescribable poignancy, which were increased by the taunts of one of his more successful school-mates. "What! have you not learned that lesson yet? O what a stupid ass! You and I began together: you are now only in *As in presenti*, and I am in syntax!" This was not to be borne. Young Clarke felt "as if something had broken within him"—and the effect was a sudden illumination of his mind. He resolved not to be the butt of the insults of his fellows, not to be the jackass of the school, and "a beggar to the day of his death." He seized the book, com-

mitted the lesson in a few minutes, and recited it without missing a single word. He forthwith proceeded to prepare others, and finally wearied his master by the frequency of his recitations. He soon mastered the most difficult parts of Lilly's grammar, and was thenceforth the prodigy of the school. Thus, as it were almost in a moment, he stepped from darkness to light, and his sorrow was turned into instant joy. In the words of his autobiography, "the reproaches of his school-fellow were the spark which fell on the gunpowder and inflamed it instantly. The inflammable matter was there before; but the *spark* was wanting."

Although Mr. Clarke's means were quite limited, he endeavoured to afford his sons the best education he could possibly give them. He lived on a small farm, and at the same time taught school. The price at which he taught the various branches has been preserved as a literary curiosity:—*Reading*, 1 1-2d. per week; *Writing*, 2d.; *Writing and Accompts*, 4d.; and *Greek and Latin*, 7s. per quarter. These were the *highest* terms in that country in the latter end of the eighteenth century.

Mr. Clarke commenced his school, both in summer and winter, at eight o'clock in the morning, and continued until eight in the evening in summer, and four in winter. From May till September he allowed one hour for dinner; during the remainder of the year, he continued his school without intermission; and all the vacation he allowed in the year amounted to

but *three weeks*. He paid attention to his farm before and after school hours, and during the rest of the time it was left to the care of his two sons. They went to school *day about*, and the scholar of one day was the farmer of the next. He who had the advantage of the day's instruction, imparted, on his return from school, as much of it as he could to him who was detained about the affairs of the farm.

The situation of the school was such as to give a fine prospect of hill, and dale, and woodland; and with the beautiful landscape before him, Adam Clarke studied Virgil's *Eclogues* and *Georgics*, receiving from the scenery around him better comments on the beauties of the Mantuan bard than all the lucid annotations of editors and critics. In this place, when about eight or nine years old, he composed a satire on one of his school-mates, whose misdemeanors had brought him under the chastisement of Adam's severity. The original poem, which consisted of one hundred and seventy-five lines, was composed in one Saturday afternoon, after the school broke up, and was written down by his brother, as Adam could not yet write small hand with sufficient legibility for such a task. We will give as much of it as has been preserved.

## THE PARALLEL :—A POEM.

*Or Verses on William W—k—n, of Portglenone, in the county of Antrim, describing the base extraction, high insignificance, and family connections of the said William W—k—n, alias Pigmy Will.*

The Isle Egina, as it's said,  
 Was once depeopled by a plague :  
 Nor male nor female then was spared  
 Save Eacus, who was its laird.  
 Great Jove to Eacus gave birth,  
 As good a wight as lived on earth ;  
 And skill'd in magic, as it 's said,  
 He found out means to stop the plague.  
 The ants they saw, to their surprise,  
 The nation fall before their eyes ;  
 And earnestly desired then  
 That he would change them into men.  
 This was no sooner said than done,  
 For straight to conjuring he begun ;  
 Then feet and legs might there be seen,  
 And bodies moving on the green ;  
 With thighs, arms, shoulders, neck, and head,  
 Like ghosts arising from the dead.

(*Much wanting.*)

When all this tiny race was framed,  
 There was one of them that was named  
*Ninneus*, he of stature small,  
 The merest dwarf among them all ;  
 The little *Næthius*, Pluto's client,  
 Compared to him was like a giant ;—  
 Nor all the race of Fairies dire,  
 Nor Salamanders bred in fire,  
 Nor Oberon, the fairy king,  
 Nor all the race of dwarfs living,  
 Nor one on earth compared him 'till,  
 Except the moth called *Pigmy Will*. (1)

But certes here, you 'll think anon,  
 This is a rare comparison ;  
 That such a lad as *Ninneus* was,  
 Should likened be to *Will* the dwarf.

(1) *Pigmy Will*, the school nickname of this young man, W—k—n.

But now, my muse, for to be brief,  
 On Willy's acts turn o'er a leaf.  
 The Pigmy people did declare  
 With race of *Cranes* a dreadful war;  
 And urged them with their winged might  
 To meet them on the field to fight.

The *Cranes*, not daunted at this news,  
 Ne'er doubting that they'd soon confuse  
 This reptile race, void dread or fear,  
 Unto the battle they drew near.

Our *Pigmy*, with his *little page*, (2)  
 A fearful crane did soon engage:  
 She tore their face with beak and nail,  
 And dealt her blows as thick as hail.  
 In minutes three the page was kill'd;  
 And *Will*, being well in *running skill'd*,  
 Took to his heels t' avoid disgrace,  
 And shun the rage of cranish race.  
 But fortune's smiles, that wait on th' brave,  
 Beam'd not, our hero fleet to save;  
 For soon, alas! he fell flat down.  
 The crane, observing him in swoon,  
 Clutch'd and lift high up in the air,  
 Having fast hold of poor *WILL's* hair.

At this unhappy change of place,  
 Will made a haggard, rueful face;  
 And earnestly desired to be  
 Rid of his potent enemy.  
 The crane just sped, now high, now low,  
 With her poor caitiff screaming foe;  
 Till coming o'er *Portnegro* town, (3)  
 She loosed her fangs, and let him down:  
 And he, poor wight, like old king *Log*,  
 Came plumb directly to a bog.

(*Some wanting.*)

When from *Portnegro* he came home,  
 His friends embraced him one by one;  
 But father said, "I'll thrash your back, sir, (4)  
 Gin ye dinna mend your manners straight, sir!"

(2) *Little page*,—this poor little serving lad, a sort of play-mate of William's when he was at his father's house.

(3) *Portnegro*,—the town of *Portglenone*, on the river *Ban*, near to which this family dwelt.

(4) *I'll thrash your back*,—a very common expression of William's father.

Adam was extremely fond of reading, and entertained a great partiality for history. The classical allusions of the preceding poem exhibit a familiarity with a knowledge of antiquity truly astonishing in so young a boy. The manner in which he and his brother procured their books, was by saving the pennies given them for being good boys; and when the joint stock amounted to a sufficiency to purchase the desired volume, to add it to their library. This example deserves the imitation of all children who prefer knowledge to sweetmeats, and the improvement of the mind to satisfying the appetites of the body. We will give a catalogue of their library, more, indeed, as a curiosity than a model:—

The Reading Made Easy, and Dilworth's Spelling-Book. The famous and delightful History of Tom Thumb. Ditto of Jack the Giant Killer. Ditto of Jack Horner. Ditto of Rosewall and Lilly Ann. Ditto of Guy, Earl of Warwick. Ditto of the Seven Wise Masters and Mistresses. Ditto of the Nine Worthies of the World. Ditto of Thomas Hickathrift. Ditto of Captain James Hind. Ditto of the Babes in the Wood. Ditto of the Seven Champions of Christendom. Ditto of Sir Francis Drake. Ditto of the New World, i. e., America. Ditto of Captain Falkner. Ditto of Montelion, or the Knight of the Oracle. Ditto of Robinson Crusoe. Ditto of Valentine and Orson. Ditto of Parismus and Parismenos. The Tale of the Three Bonnets. The Fairy Tales. Peruvian

Tales. Tartarian Tales. Arabian Nights Entertainments. The Destruction of Troy. Robin Hood's Garland. The History of Adam Bell, Clim of the Clough, and William of Cloudesly. The Life of Sir William Wallace. A Groat's Worth of Wit for a Penny. Chevy Chase. The Cherry and the Sloe. The Gentle Shepherd. The Pilgrim's Progress. Æsop's Fables, by L'Estrange. The Holy War.—With many others of the same kind.

Dr. Clarke attributes the strengthening of his belief in the existence of a God, a spiritual world, and the direct interposition of special providences, to the perusal of those little romances which related the adventures of heroes, and the acts of fairies and genii. He was naturally timid, but believed that the reading of these works tended to render him courageous. Speaking of this subject, he remarked to his friends, "I believe I should have been an *arrant coward*\* had I never read romances; such was the natural timidity, or, if you please, imbecility of my mind." He fully attested his courage in a later life by braving the mobs that assailed him while endeavouring to proclaim salvation to a lost and sinful race.

In the course of his reading, as it lay principally in the department of romance, he

\* Had Adam Clarke been as well versed in gospel history as he was in romance literature, he would have found a sufficient number of incidents of divine interposition to give him an unwavering trust in the providence of God, and thereby furnish him with all the moral courage which a Christian needs.



acquired some information of magicians and their wonder-working power. He knew something, too, of the *Occult Philosophy* of Cornelius Agrippa, and of the wonderful book which "was obliged to be chained to a large block, else it would fly, or be carried away." His curiosity became greatly excited; and having heard that a copy of the work was in the possession of a schoolmaster, a few miles from his father's residence, he had a letter written, and, although but eight years old, prepared to make the journey. In reply to his mother's expostulations, on account of his ignorance of the road, and his want of strength to complete the undertaking, he answered, "Never fear, mother; if I can get there, and get the book, I hope to get as much out of it as will bring me home without touching the ground." *He had resolved to ride back on an angel.* How great must have been his vexation and disappointment to find that the man would not lend the book!

This, however, only served to increase his curiosity; and an occurrence shortly after gave him the satisfaction of at least *seeing* the book. A family of travelling tinkers came to that part of the country, and a report soon circulated that they were conjurers. Adam was not long in tendering them neighbourly attention; and on his first visit, made known the desire of his heart to obtain a sight of certain magical books reported to be in their possession. The man of the house was pleased with the enthusiasm of the lad, and amused him with many thrilling

stories of the supernatural effects of spells, figures, diagrams, letters, fumigations, &c., &c. But, to cap the climax of Adam's rapture, he handed him, on his second visit, the three books of Cornelius Agrippa on Occult Science! With much fear was it touched, with much trembling was it read. Liberty was granted to take notes, and when the family removed from the place, which occurred shortly after, he supposed that he had culled the sweets of the volume, and rejoiced in the acquisition of his knowledge. He again felt chagrined when the *tinker* informed him that there was a *fourth* volume of the work, containing the *practice* of the art, without which the others were useless. The only solace was, to wait in patience until he could secure the remaining volume.

He was persuaded of the propriety of all magical operations, because the name of God was so often and so reverently used in the incantations.

This view of the subject tended greatly to impose on his mind; but he happened about this time to read an answer, in a book entitled *The Athenian Oracle*, to the question,—“Is that magic lawful whose operations are performed in the name of God, and by solemn invocations of his power,” &c., &c.? The answer was, No:—for concerning such things, our Lord has said: “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And

then will I profess unto them, I never knew you: depart from me, ye that work iniquity," Matt. vii, 22, 23. This answer, and the remarks made in connection with it, convinced Adam that it was a profanation of the name of God to use it in magical incantations, and made a termination of his studies in this department.

Doubtless the only good resulting from these studies was, the awe which their reputation, as conjurers, acquired by the young Clarkes, exerted over the minds of their neighbours; for no intruder dared to trespass on the premises from night-fall until daylight, lest some dire calamity should befall him.

We come now to speak of Adam's religious education. His mother was a Presbyterian "of the strictest sect," a Puritan. She had so inspired her children with a reverence for the word of God, that a reproof drawn from the Bible was, to their minds, truly terrifying. An instance, illustrative of this, was preserved in the memory of her son to the latest hour of his life. He accompanied some act of disobedience with a look that seemed to express a contempt for her authority. She immediately had recourse to the Scripture, turned to Prov. xxx, 17, and commented with great solemnity on the passage,—“The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.” He was smitten in his conscience, went out into the field meditating

tating on this "horrible denunciation," and the first sound that arrested his attention was the hoarse croak of a *raven*! He looked up, and seeing this bird, supposed that it was the one mentioned in the text, and, under the influence of an instinctive impulse, covered his eyes with his hands and ran to the house in a state of excitement and alarm.

Together with a reverence for the Scriptures, the children were taught to pray. They were all made to kneel and repeat the *Lord's Prayer* before retiring to bed at night, and those who were over six years of age added the *Apostles' Creed*. The morning and evening prayers were in verse; and although they are very familiar, they deserve to be recorded in this place.

#### AN EVENING PRAYER FOR A YOUNG CHILD.

"I go to my bed as to my grave,  
 And pray to God my life to save.  
 But if I die before I wake,  
 I pray to God my soul to take.  
 Sweet Jesus, now to thee I cry,  
 To grant me mercy before I die!  
 To grant me mercy, and send me grace,  
 That heaven may be my dwelling place!"

#### A MORNING PRAYER FOR A YOUNG CHILD.

"Preserve me, Lord, amidst the crowd,  
 From every thought that 's vain and proud;  
 And raise my wandering mind to see  
 How good it is to trust in THEE!  
 From all the enemies of thy truth,  
 Do thou, O Lord, preserve my youth;  
 And raise my mind from worldly cares,  
 From youthful sins and youthful snares.  
 Lord, though my heart 's as hard as stone,  
 Let seeds of early grace be sown;  
 Still water'd by thy heavenly love,  
 Till they spring up to joys above!"

These were concluded with the following short *doxology* :

“Give to the FATHER praise,  
And glory to the SON ;  
And to the SPIRIT of his *grace*  
Be equal honour done !”

About his twelfth or thirteenth year, Adam learned to dance. With this worse than useless accomplishment, he acquired its concomitant evils, *levity*, *idleness*, and *pride*. His soul's utmost desires seemed to be centred in dress, in foolish conversation, and unprofitable company. Young Clarke's experience in this matter convinced him that the influence of dancing was decidedly deleterious : and in after life, as a minister of the gospel, he deemed it his bounden duty to exert his influence in the suppression of this pernicious branch of education.

As he grew older, it became necessary to think of some business of life in which to be engaged. It was first proposed to prepare him for the *ministry*, but the straitened circumstances of the family did not allow them the privilege of maintaining him at the university. It was then proposed to put him an apprentice to a surgeon ; but this plan failed, and as he was the “only remaining son” at home, he was retained to assist his father in attending to the school.

Two accidents about this time came near to putting a period to Adam's life. One day, as he was returning from the mill, he placed the bag of grain on the horse's back, and sat

on the top, in order to prevent it from falling. One side, however, being heavier than the other caused him to lose his balance and fall from his seat, and threw him with his back on a pointed stone. In this situation he was taken up as dead; an ineffectual attempt was made to draw blood, and after lying in an insensible state for twenty-four hours, he awoke to a sense of the acutest pain. Every one despaired of his life being prolonged, and prepared to remove him to his father's. He refused to get into the chair, but, holding on to it, he walked to his father's residence, and to the astonishment of all he soon recovered his usual strength.

On another occasion he rode his father's mare into the sea, as was his daily custom. The surface being remarkably calm, and the bottom very smooth, he ventured beyond the breakers. Just then a *swell* of the sea coming in, he was washed from the horse, and after experiencing a singular sensation, his mind settled into a calm, tranquil state. There was no one there to help him, and he lay in that situation for some time. The waves, however, had cast him into a shallow place, and breathing the fresh air, he soon returned to his natural feelings. When he came to, he saw the mare quietly grazing along the shore, about half a mile from the place where he lay exhausted.

Thus in two instances did God signally deliver him from the jaws of death.

## CHAPTER II.

Religious state of the parish—Adam hears a Methodist preacher—Mrs. Clarke also hears him—Is pleased—Adam prays for the witness of the Spirit—Attends class—Led into a dreadful error—Subsequent pain—Is a candidate for communion—Examined—Communes—Wrestles in prayer—Finds peace—Convinced that it was regeneration—Applies to study—Holds family prayer—Labours for the good of others—Writes poetry—Lives with a linen draper—Kingswood school—Parents object to his going—Conversion of a servant through his instrumentality—Singular affliction of mind—Obtains relief.

WE have seen thus far that Adam had acquired some general knowledge of religious subjects, that he had the fear of God before his eyes, and that he observed a marked reverence for the Bible. He sat under the ministry of the Rev. W. Smith, rector of the parish of Agherton, who, although a man of talents and integrity, seldom dwelt on the doctrine of justification by faith, and *then* not in an explicit manner. Besides the instruction he received at *the Church*, he attended the Presbyterian meeting with his mother, where the congregation and pastor were tainted with the heresy of Socinianism. Between the *Church* and the *Presbyterians* the parish was divided; and as to spiritual matters had fallen asleep. Mrs. Clarke herself partook of the general coldness, and grew lax in her observance of family duties. A change for the better, however, soon took place.

In the year 1777, the Methodist preachers of Coleraine visited Agherton. The only no-

tice Adam Clarke had had of these people was contained in the following newspaper paragraph:—"A Methodist preacher, ministering in the open air to a large congregation, a heavy shower of rain falling, the people began to disperse to seek shelter in their houses, which the preacher observing, told them that 'rain was one of the chief blessings of God's providence, that without it there could be neither seed time nor harvest, nor indeed any green thing on the face of the earth: and will you,' said he, 'fly from the gift of God?' The people felt the reproof, gathered more closely together, and though the rain continued to descend, heard patiently and piously to the end of the discourse."

One evening a young gentleman requested Adam to go to a neighbouring village, "to have some fun," as a Methodist preacher was to be there. This was rather a strange idea to young Clarke's mind, as he had ever been accustomed to look upon divine worship as too solemn a thing to be connected with amusement. The preacher who attended was John Brettel, for many years a member of the connection in Great Britain. In his discourse he was led to notice and oppose the declaration contained in the Westminster Catechism, that "no mere man, since the fall, can keep God's commandments: but doth daily break them in thought, in word, and in deed." He proceeded to show that the Scripture promises salvation from *all* sin, and his reasoning brought Adam to the



conclusion, "If the Scriptures say contrary to the catechism, certainly I should believe the Scriptures in preference to the catechism."

He followed the preacher to the house, and listened attentively to his conversation on repentance, faith, holiness, &c., and the next week followed him to another part of the neighbourhood. Mr. Brettel was succeeded on the circuit by Mr. Thomas Barber, who enforced the doctrines taught by his predecessor. Mrs. Clarke heard him preach, and pronounced him genuinely orthodox. The effect of this kind of preaching upon Adam's mind was, to lead him to self-examination, to prayer, and to giving up his former practices. He attended meetings frequently in the week, and attended to all his private religious duties. This course, so far from making him slothful, only increased his diligence; and the effect of proper religious impressions upon the mind is to render one fervent in spirit, and diligent in business. It makes the child more obedient to his parents, the scholar more devoted to his books, and the tradesman more attentive to his business.

We have remarked that he took delight in prayer. To this profitable duty he was incited by a short conversation with Mr. Barber. It was to this effect: "Adam, do you think that God, for Christ's sake, has forgiven you your sins?" "No, sir, I have no evidence of this." "Adam, do you pray?" "Yes, sir." "How often do you pray in private?" "Every morning and evening." "Adam, did you ever hear

of any person finding peace with God, who only prayed in private twice a day?" He now saw that he had been too remiss, and resolved to be more devotional.

He became deeply interested in the question of "the witness of the Spirit," and he began to search the Scriptures to find if it were even so. He spent all his leisure time in perusing the word of God, and read the New Testament from beginning to end, in order to gain information on this momentous subject.

About this time Mrs. Clarke attended a Methodist class meeting, and was much pleased with the exercises. The next Lord's day she took Adam with her. He listened with deep attention to the "experience" of the members, and marvelled much at the wonderful change which had been wrought in their feelings. He began to feel uneasy, and concluded that he had acted improperly in coming into a meeting which he thought should be attended only by those who were members of the society. In reply to the questions of the leader he made a general answer, and left the meeting extremely unhappy. As he was returning home, the leader entered into religious conversation with him, exhorting him to give his whole heart to God, and added, "You may be a burning and shining light in a benighted land." These words sunk into his heart. His convictions became deepened; he looked upon himself as a wretched, helpless sinner, and for some time laboured under a sense of God's disapprobation.

Mr. Barber had lately formed a class of such as desired to flee from the wrath to come, and enrolled Adam's name with the rest. He was somewhat displeased with that, but concluded that, "since they had put his name down, he would, by the help of God, meet with them." This he did for several weeks, until he allowed himself to be detained by trifles, and felt no disposition to go.

At this juncture, a circumstance occurred which tended to shake one strong article of his creed. He believed "that the sufferings and death of Christ were held out, through the whole of the New Testament, as sacrificial and expiatory, and that his death was a sufficient ransom, sacrifice, and atonement for the sins of the whole world." On this alone, without any saving faith in the blood of Christ, he based his hope of salvation.

He was one evening on a visit to a family with whom he was on terms of the strictest intimacy. The conversation turned on the doctrine of the atonement, and one of the persons present remarked, "that the Methodists were guilty of idolatry, for they gave that worship to Jesus Christ that belonged to the Father only." This filled him with doubts: "What have I been doing? have I been adding idolatry to all the rest of my transgressions? Have I had two Gods instead of one?" He went out among the cattle, kneeled down, and asked God to forgive him for having transferred his glory to another. He even left the name

of Christ out of his prayers. A coldness took possession of him, his fervour left him, and he became formal in all that he did. He perceived the change, and had immediate recourse to prayer. He wrestled with God to show him the truth and preserve him from error, and concluded his prayer thus: "O God, hear and have mercy upon me,—*for the sake of JESUS CHRIST!*" He started! the name of Christ had been uttered again. In a moment he felt that this was the only name given under heaven whereby he could be saved. He resolved by it boldly to approach the throne of grace. He was delivered from the depths into which the enemy of his soul had endeavoured to bring him; and free from the dangers of Socinian error, he was made to feel that Christ had died for all, and that, through him, we have access to the throne of the heavenly grace.

He had not, as yet, the witness of the Spirit, of which he heard others speak, but he felt a longing after the whole image of God. In this state of mind, he felt "a mournful rejoicing," and expressed his ardent desire to enjoy a full sense of his pardon.

He thought it proper to receive, for the first time, the sacrament of the Lord's supper. He was encouraged by Mr. Barber, and made known his wishes to the rector, Mr. Smith. He was received with great affection, and referred, for examination and advice, to the Rev. Mr. Younge, of Coleraine. Mr. Younge exhibited toward him all Christian kindness; and, after

much wholesome counsel, wrote a note to Mr. S., expressive of his satisfaction, and recommending young Clarke as a suitable candidate for communion. During the week, Adam spent much time in preparation, looking upon the act in which he was about to engage as one of the most solemn and momentous character, and greatly fearing lest he should partake of the solemn symbols of *the body and blood of the blessed Redeemer* to his own condemnation. Well would it be for all communicants, if they as seriously considered the importance of this sacred ordinance.

On Easter Sunday he repaired to the church, and after sermon, went with his father to the communion table. When the rector administered the bread to Adam, and said, "The body of our Lord Jesus Christ, which was given for thee," the pious pastor was quite overcome by his feelings. He paused for some moments before he dared to proceed; affording by his conduct an indubitable evidence of the love he entertained for the young of his flock.

Adam, however, did not yet feel a sense of his pardon. He was one morning in the fields, endeavouring to work, when the distress of his mind became so great that he was not able to proceed. He tried to pray, but the heavens seemed as brass to him. He arose and attempted again to work, but his agony became intolerable, and falling on his knees, he repeated his effort to pray. There appeared no rest to his heart, as long as he lacked the testimony

of God's pardoning love. He wrestled until his strength was exhausted, and he fell on the ground, unable to speak or pray. In his extremity the thought came into his mind, "*Pray to Christ,*" and the word seemed to be spoken to him, "Come to the Holiest through the blood of Jesus." The eye of his faith then caught the view of his Saviour. He was able to trust in him as his Redeemer. The burden was removed from his heart, he was loosed from the bond of iniquity, and let into the liberty of God's dear children. His physical strength returned, his mind was illuminated, and his heart was all on fire with the love of God.

Adam still seemed unconscious of the fact, that the change which he felt was a sound conversion. Shortly after, he was passing the field where it happened, in company with Mr. Barber, and related to him the agonies he had endured, and the freedom which he had experienced. "The man of God took off his hat, and with tears flowing down his cheeks, gave thanks to God. 'O Adam,' said he, 'I rejoice in this; I have been daily in expectation that God would shine upon your soul, and bless you with the adoption of his children.' Adam stared at him, and said within himself, 'O, he thinks surely that I am justified, that God has forgiven me my sins, that I am now his child. O, blessed be God, I believe, I feel I am justified, through the redemption that is in Jesus.' Now he clearly saw what God had done; and although he had felt the blessing before, and

was happy in the possession of it, it was only *now* that he could call it by its *name*."

Adam found that grace illumined his mind, and greatly assisted him in his studies; and although he met with difficulties, they were more easily mastered than before. Indeed, he himself asserted that he learned more in one day than than in a month before. His understanding was quickened, as well as his feelings and affections. He loved learning, because it came from the God who is the fountain of all knowledge, and was the object of his adoration. Finding, in the Holy Scriptures, that "the heavens declare the glory of God, and the firmament showeth his handiwork," he devoted himself to the sublime and elevating study of astronomy. Dr. Derham's admirable work on astro-theology, and the use which he made of a small achromatic telescope, afforded him much pleasure and instruction. He also read, about this time, RAY's "Wisdom of God in the Creation," which was the means of directing his mind to the study of natural philosophy. All this study tended to settle him in the faith, and establish him in the truth.

He began to labour for the good of others, and commenced his operations in his own family. It grieved him to perceive that family prayer was not observed by them, except on the sabbath, and no one seemed disposed to bear the cross. His *youth* was *his* principal hinderance; but knowing that that family is cursed which "calls not upon the name of the

Lord," and that his religious character demanded of him to take up this cross, he at last did so, and continued family worship as long as he remained under his father's roof.

The effect of his religious conversation on the family was great; they became concerned for their souls, attended Methodist preaching, and most of them were finally members of the society. He was equally active among his school-fellows, and with some success. One of them, Andrew Coleman, became deeply interested for his soul's salvation. He was a young man of fine talents, and promised to be very useful as an itinerant preacher, but he was cut down almost at the starting point of his race, by premature death.\*

Adam laboured in the neighbourhood for the spiritual improvement of his acquaintance, conversing with them much and frequently about their souls' salvation, and reading and expounding the Scriptures. In addition to this, he often went several miles into the country, attending class-meetings, and endeavouring to communicate that love which burned so warmly in his own heart. In winter he frequently started two hours before day-light, heedless of cold, rain, or snow. In summer he would go to the top of a hill, and observe the villages which could be seen from its summit. After this survey, he walked to the nearest, entered the first open door, pronounced a blessing on the

\* An account of this extraordinary young man was afterward published by Dr. Clarke: it is now published in a Tract, No. 206.



house, and requested permission to pray with them. If they consented, he desired them to call in a few of their neighbours. He then gave out a hymn, sung, delivered an exhortation, prayed, and departed for the next village. His youth, his serious deportment, and the singularity of the proceeding arrested attention, and made a deep impression. He thus carried his usefulness through a large sphere of influence, and cultivated a field which the inactivity of others might have left untilled, to grow up in a luxuriant harvest of ignorance and vice.

Young Clarke devoted himself to the ornamental branches of the mathematics and to French; in neither of which does he appear, at that time, to have made much progress. He even amused himself with making short hymns, and turning several of the Psalms of David into metre. He once succeeded in paraphrasing, in verse, the first four chapters of Solomon's Song, and wrote other fragments of a poetic nature. The writing of poetry, however, being very unlikely to procure him bread, and hardly conducive to the conversion of souls, he relinquished it as an unprofitable business.

He was put an apprentice to Mr. Bennet, a linen-draper of Coleraine; in which situation he had a very good prospect of becoming well settled in the world. As his parents were not able to educate him for the ministry, they deemed this a very eligible situation. Adam was passive, waiting to see the direction to which Providence would point. He went for a month

on trial, but he remained *eleven* months without being bound. His religious friends objected strongly to his remaining, believing that the Lord had called him to "minister in holy things."

In this state of the case he knew not what course to pursue; but finally resolved, that, as his spiritual interest was decidedly more momentous than his temporal promotion, and as the requirements of the business would interfere with his religious duties, he would retire from the employment of Mr. Bennet, and seek some more congenial mode of life.

He parted with that gentleman on the best of terms. If he had desired it, Mr. Bennet would have established him in some other business of equal or greater profit, but not feeling any disposition to accept the offer, he thanked Mr. B. for his kindness, and left him in a state of affectionate attachment, which existed to the day of his death. At this time the preacher on Coleraine circuit, believing that God had called Adam to the work of the ministry, wrote concerning him to Mr. Wesley, who kindly offered to place him in Kingswood school, in order that he might increase his classical knowledge, and exercise himself by preaching at the neighbouring appointments. This proposal was received by his parents not merely with dissatisfaction, but with actual indignation. Here, for a season, the matter rested.

While in Coleraine he read Baxter's "Saints' Everlasting Rest," and the "Journal of Mr. David Brainerd," missionary among the Ame-

rican Indians. From the first work he received a deeper acquaintance with experimental religion, and from the second he imbibed the spirit of a missionary; and he used to remark, "If I continue to be a Christian, I owe it, under God, to the former; if I ever was a preacher, I owe it, under the same grace, to the latter." He was also much edified by the preaching of Rev. Mr. Rutherford; (the husband of the lady who lent him the books mentioned above;) and when he visited Agherton, Adam was accustomed to follow him to his various appointments, sitting with delight under his ministry.

While with Mr. Bennet, he was instrumental in bringing one of the servants to repentance. She had been the source of much trouble to him, and persecuted him for no other reason than that he was a Methodist. The extremely kind manner in which he bore all her taunts and insolence, operated most powerfully upon her mind. He prayed to God to convert her from the error of her way. She was at length struck with conviction. Her struggle was long and agonizing, and the extreme wickedness of her life caused her almost to despair of pardon. Adam, however, continued to give her direction and advice, to afford her consolation from the Bible, and to point her to the Lamb of God. Under the blessing of Heaven his labours resulted in her conversion; and thirty years after that he found her still keeping the faith.

About this time he experienced a severe affliction of mind. In contemplating the cha-

racter of God, he was led to look particularly upon his attributes as a God of *justice* and *truth*. For fear of incurring his displeasure, he became watchful over his conduct, took care to do nothing which was not sanctioned by the authority of God's holy word, and spoke extremely little, lest he should violate the truth. He became so scrupulous, that every thing appeared to him doubtful ; and at length he was afraid to affirm or deny any thing. He distrusted his memory and senses ; and when he returned from an errand, he could give no satisfactory account of the business with which he had been intrusted. When asked, "Adam, have you been at ——" ? he would answer, "I think I have, sir." "Did you see Mr. ——" ? "I believe I did." "Did you deliver the message ?" "I think so." "What did he say ?" "I cannot say ; I am not sure that he said so and so, if I have ever been there and seen him ; and I am not sure that he did not say what I have just now told you." "Why, Adam, I cannot tell what you mean ! pray be more attentive in future." At length all appeared to him as the creations of dreams ; his existence itself seemed a vision. His sufferings became extreme ; and for three weeks he continued in this painful situation. But in all his trials and temptations he never for a moment doubted the truth of the sacred Scriptures.

The manner in which he was relieved was this : he was one evening in a prayer meeting, and a brother, who knew nothing of the state of Adam's mind, offered up the following pe-

tition: "Lord, if there be any here against whom the accuser hath stood up, succour that soul, and cast the accuser down." The thought immediately occurred to him, "I am the person: the accuser of the brethren *hath* stood up, and *is* standing up against me: Lord, cast him down, and deliver me!" His prayer was heard. He saw the snare, and "was enabled to escape it."

He now began to exercise his memory, and at first it required a great deal of labour to enable him to commit even a few lines. His memory, however, became stronger by degrees, but never completely recovered its energy. He was thus thrown upon his judgment, which, perhaps, to this circumstance owed its cultivation. He remarks, "I have preached, perhaps, five thousand sermons on all kinds of subjects, and on a great variety of occasions, and did not know beforehand one single sentence that I should utter."

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### CHAPTER III.

Goes to a distant part of the circuit—Encouraged on the way—First sermon—Mr. Wesley invites him to England—His parents object—He has recourse to prayer—His parents consent—Starts for England—His passage—Stays in Liverpool with the captain of the vessel—Goes to Bristol—His opinion of Kingswood—Meets with the most disagreeable treatment there—Sees Mr. Wesley for the first time—Is confirmed by Bishop Bagot—Becomes a travelling preacher.

ADAM CLARKE had not as yet received what he deemed a satisfactory call to the work of

the regular ministry. Feeling no anxiety on the subject, having no ambition to become a *preacher*, he waited quietly and patiently the opening of that providence in which he had always trusted.

Soon after he left Coleraine, Mr. Bredin, who was the preacher on the circuit, was in a distant part of his extensive parish, and sent for Adam to come and spend a week or two with him. His parents not objecting, he prepared for his journey, which was thirty miles, and which he had to walk. Just before he started he took up the Bible, and prayed the Spirit of light to direct him to some passage which should be a profitable subject for contemplation on the way. He opened the book, and the first words he saw were these, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever you shall ask of the Father, in my name, he may give it you," John xv, 16.

Thus encouraged, he proceeded. When he reached the city, he saw Mr. Bredin, who desired him to go the next night, and supply his place at a village five miles distant. Mr. Bredin insisted on his taking a text. To this he objected, as he had never ventured to do so. The minister, however, told him that the people would not be satisfied unless he did. He submitted to authority, and went to discharge his duty. He preached his first sermon June 19th, 1782, from the text, "We know

that we are of God, and the whole world lieth in wickedness," 1 John v, 19.

After the fortnight had expired, he returned to his home, with a full persuasion that he was called of God to preach the gospel. Though not ordained of men, he felt that he was called of God, and was greatly encouraged in his work.

Not long after his return, a letter was received by Mr. Bredin from Mr. Wesley, appointing him to England, and requesting him to bring A. Clarke with him, in order that he might be sent to Kingswood school. This highly displeased the family. His father refused to see or speak to him; his mother threatened him with God's displeasure, and appealed to his feelings of respect for his parents. She told him that she believed he was upright, and desired to do what was proper, but remarked, that as he was the only remaining son, and as his father could not last for ever, it was his duty to remain and support those who had laboured so long for his maintenance. She quoted the "first commandment with promise," namely, "Honour thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee;" and concluded by telling him, that if he went he "should have a parent's curse, and not her blessing."

In this difficulty, as in all others, he had recourse to prayer. Having spent a few days in Coleraine on business, he was surprised to find on his return an entire change in his mother's

sentiments. She felt that if God had called him to the work she could freely give him up, and having exerted her influence with his father, both his parents said, in relation to the matter, "We submit."

In a few days he started for the city of Londonderry, whence he was to go to England. His religious friends commended him to God, and having taken an affectionate leave of his parents he started for Derry, in the expectation of being accompanied by Mr. Bredin to England. In this, however, he was disappointed, Mr. Wesley having remanded Mr. Bredin's appointment. Adam, consequently, had to go alone. So he purchased a loaf of bread and a pound of cheese, and with this provision set sail for Liverpool on Saturday, August 17, 1782, and arrived in that city on the following Monday. The captain of the vessel in which he sailed was a man of good sense and polished manners, and had frequent and serious conversations with his young passenger. The sailors, too, were orderly and respectful; and but for a little sea sickness, the passage would have been quite pleasant.

While in the river Mersey they were boarded by a press-gang, who were in the river raising supplies of men for the navy. Two young men who were on board hid themselves when they heard of the approach of these "legalized invaders of freedom;" but Adam stood his ground, feeling that he was in the hands of the Lord, and if he permitted him to be sent on board of a man-of-war, doubtless,



he had something for him to do there. He accordingly betook himself to prayer, and awaited the issue. When the ruffians mounted the deck they called for all hands, and Adam stepped boldly up. They searched the sloop, and found one of the young men who had hid himself, and took him with them. The leader examined Adam, pronounced him a *priest*, and on account of his appearance not giving them encouragement to expect much hard labour from him, they let him pass. He was sufficiently affected by this scene to have a dread of all press-gangs thereafter.

When on shore Adam requested the captain to give him direction to some respectable boarding-house, where he might spend the night, as he intended to start for Bristol next day. The captain took him to his own house, and presented him, with many encomiums, to his lady. Here he entered into religious conversation with the family, and although there was a naval captain present, who professed to be a papist, he still kept the even tenor of his way, being able to give a reason of the hope which was in him. They calmly discussed the points of doctrine on which they differed, and Adam entered into a refutation of them, and based his arguments firmly on Scripture and reason. The question of the priests' power to forgive sins afforded him an opportunity to dilate on the sinfulness of the unregenerated heart, showing that *all* had come short of the glory of God, and that there was no hope of sal-

vation save through Christ. He descanted on the ability of Christ to save, and the glorious theme of the atonement, until all were melted to tears, and then suddenly dropping on his knees, which all the company followed, he began to pray to God in such earnestness that every mind seemed to be powerfully wrought upon. The fruits of this night's labours, the great harvest of the judgment only will make manifest.

The following morning he breakfasted with a Mr. Ray, who dissuaded him from the purpose he had formed of going from Liverpool to Bristol (nearly two hundred miles) on foot. He, therefore, took an outside seat on the coach to Birmingham; and was two days in making the journey from Liverpool to that place. On the road he neglected not to administer reproof wherever it was called for. To the company among whom he was thrown, who were genteel, (and one of whom was learned,) he had an opportunity of unfolding and enforcing the doctrines of the Christian religion. This he did not neglect, and in this he showed his wisdom; for the true follower of Christ, whatever be his pursuit, has innumerable occasions to drop a word in season, which may be spoken to the good of some soul.

When he reached Birmingham, he found out the brother of his friend, Rev. Mr. Brettell, with whom he stayed until his departure from Bristol, and who conducted him to the various religious meetings in the neighbourhood. Mr. B. wished to know "what he proposed by

going to Kingswood school?" Adam, who considered the institution as little inferior to a university, answered, that he "hoped to get in it an increase of learning, of knowledge, and of piety." His friend's reply was, "I hope you may not be disappointed; I question whether you will meet there with any thing you expect." Adam, in his surprise, referred to the accounts contained in the late magazines, which were fully sufficient to justify his great expectations. Mr. B. remarked, "I only wish to put you on your guard against suffering pain and discouragement, should you be disappointed. Some of us know the place well; and know that you will not meet in it what you have been led to expect." These sayings were, indeed, strange to him. In Mr. B.'s family he was treated as their own child, and ever cherished for them a deep and affectionate regard.

He reached Bristol at eight o'clock on the evening of August 24th, having travelled seventeen hours with no other refreshment than a penny loaf and a halfpenny worth of apples. Being exposed to stormy weather, he was several times wet to the skin. He remained at the inn during the night, and having paid all charges, he had but three halfpence to bear his expenses at Kingswood! He walked down to the school in the morning, and arrived there just as preaching was commencing, and heard a consoling discourse from the text, "Woman, why weepest thou? whom seekest thou?" After service he inquired for the head master, Mr. Simp-

son, to whom he presented Mr. Wesley's letter. Mr. S. said he knew nothing of the matter, that there was no room, and that Mr. W. would not be there for a fortnight; he told Adam, in conclusion, that he must go back to Bristol to lodge, until Mr. Wesley's return. Alas! how soon was the paradise of young Clarke's imagination changed into a most desolate waste!

He told Mr. Simpson that he could not go back to Bristol, as he had expended all his money. The reply was, that Kingswood was only designed for the children of preachers, or for such *preachers as could not read their Bible!* and recommended Adam to go into the general work, as there was no room in the school, and no bed to spare.

The rest of this account will be given in Dr. Clarke's own words:—

“At last it was agreed, that there was a spare room on the end of the *chapel*, where I might lodge till Mr. Wesley should come from Cornwall: and that I must stay in that room, and not come into the house. I was accordingly shown to the place, and was told one of the maids should bring me my daily food. As soon as I was left alone, I kneeled down and poured out my soul to God with strong crying and tears. I was a stranger in a strange land, and alas! among *strange people*: utterly friendless and penniless. I felt, also, that I was not at *liberty* to *run away*:—this, I believe, would have been grateful to the unfeeling

people into whose hands I had fallen. But I soon found why I was thus cooped up in my prison-house. Mr. S. that day took an opportunity to tell me that Mrs. S. suspected that I might have the itch, as many persons coming from my country had; [this was excellent from *Scotch* people, for such they both were;] and that they could not let me mingle with the family. I immediately tore open my waistcoat and shirt, and showed him a skin as white and as clean as ever had come across the Tweed; but all to no purpose,—‘It might be cleaving somewhere to me, *and they could not be satisfied till I had rubbed myself, from head to foot, with a box of Jackson’s itch ointment, which should be procured for me next day.*”

“It was only my strong hold of God that kept me from distraction. But to whom could I make my complaint? Earthly refuge I had none. It is utterly impossible for me to describe the feelings, I may justly say the *agony*, of my mind. I surveyed my apartment; there was a wretched old bureau wainscot bedstead, not worth *ten shillings*, and a bed and bed-clothes not worth much more: but the worst was, they were very scanty, and the weather was *cold and wet*. There was one rush bottomed chair in the place, and besides these, neither carpet on the floor, nor at the bedside, nor any other kind of furniture. There was no book, not even a *Bible*, in the place; and my own box, with my clothes and a few books, was behind at the Lamb Inn, in Bristol; and I

had not even a change of linen. Of this I informed them, and begged them to let the man (as I found he went in with a horse and small cart three times a week) bring out my box to me. To this request, often and earnestly repeated, I got no definite answer, but no box was brought.

“*Jackson's ointment* was brought, it is true ; and with this unguent I was obliged to anoint myself before a large fire, (the first and last I saw while I remained there,) which they had ordered to be lighted for the purpose. In this state, smelling worse than a polecat, I tumbled with a heavy heart and streaming eyes into my worthless bed. The next morning the sheets had taken from my body, as far as they came in contact with it, the unabsorbed parts of this tartareous compound : and the smell of them and myself was almost insupportable. I begged the woman that brought my *bread and milk* for breakfast, for dinner, and for supper, —for generally I had nothing else, and not enough of that,—to let me have a pair of clean sheets. It was in vain : no clean clothes of any kind were afforded me ; I was left to make my own bed, sweep my own room, &c., &c., as I pleased ! For more than three weeks no soul performed any kind act for me. And as they did not give orders to the man to bring out my box, I was left without a change of any kind, till the Thursday of the second week ; when I asked permission to go out of my prison-house to Bristol for my box ; which being granted, I

walked to Bristol and carried my box *on my head*, more than four miles, without any kind of assistance ! It was then no loss that my wardrobe was not extensive. As for books, I brought none with me but a small 18mo. Bible, a 12mo. edition of Young's Night Thoughts, Prideaux's Connections, and Buck's 8vo. Greek Testament.

“As both the days and nights were very cold, the season then being unnaturally so, I begged to have a little *fire*. This was denied me, though coals were very cheap; and had it been otherwise, they were not at *their* expense; they were paid for out of the *public collections* made for that school, to which many of my friends made an annual liberal offering.

“One day, having seen Mr. Simpson walking in the garden, I went to him, and showed him my fingers, then bloodless through cold! He took me to the hall, showed me a cord which hung from the roof, to the end of which was affixed a cross stick; and told me to jump up and catch hold of the stick, and swing by my hands, and that would help to restore the circulation. I did so: and had been at the exercise only a few minutes, when Mrs. S. came and drove both him and myself away, under pretence that we should dirty the floor! From this woman I received no kindness. When nearly crippled with cold, and I had stolen into the kitchen to warm myself for a few moments, if I heard her voice in the hall, I have run as a man would who is pursued in the jungles of Bengal by a royal tiger.

“This woman was equally saving of the *candles*, as of the coals: if my candle were not extinguished by nine o'clock, I was called to account for it. My bed not being comfortable, I did not like to lie much in it; and therefore kept out of it as late, and rose from it as early as possible. To prevent Mrs. S. from seeing the reflection of the light through my window, (for my prison-house was opposite the school, over the way,) I was accustomed to set my candle on the floor behind my bureau bed, take off my coat and hang it on my chair's back, bring that close on the other angle, and then sit down on the floor and read! To these miserable expedients was I driven in order to avoid my bed, and spend my time in the best manner I could for the cultivation of my mind, and to escape the prying eye of this woman, who seemed never to be in her element but when she was driving every thing before her.

“I asked and got permission to work in the garden. The fine quickset hedges were all overgrown; these I reduced to order by the shears: and I had done this so well that my taste and industry were both applauded. I occasionally dug and dressed plots in the ground. This was of great service to me, as it gave me a sufficiency of exercise, and I had on the whole better health; and there was a sort of pond of rain water in the garden, where I occasionally bathed, scanty indeed of water, for there is none in the place but what falls from heaven; and for a temporary occupation of



their premises, I was obliged to contend with frogs, and vermin of different kinds.

“The preaching, and public band-meeting at the chapel, were often sources of spiritual refreshment to me; and gave me songs in the house of my pilgrimage.

“One Thursday evening, when Mr. Thomas Rankin, who was superintendent (then called *assistant*) of the circuit, had preached, the bands met; and as I made it a point never to attend *band-meeting* or *love-feast*, without delivering my testimony for God, I spoke: and without entering into trials, temptations, or difficulties of any kind, I simply stated my confidence in God, the clear sense I had of my acceptance with Him, and my earnest desire for complete purity of heart. When the meeting was ended, Mr. R. came to me, and asked me if I had ever led a class? I said, I had often, in my own country, but not since I came to England. ‘Have you ever preached?’ I answered, I had often exhorted in public, but had taken a text only a few times. He then told me I must go and meet a class at Mangotsfield the next day; and preach at Downend the next Wednesday. I met the class, and preached as appointed, and had great favour in the sight of the people.

“From that time Mr. Rankin was my steady friend. I have had an intimate acquaintance with him for upward of thirty years; and we never had the slightest misunderstanding. He was an authoritative man; and many com-

plained of him on this account; he had not many friends, his *manner* being often apparently austere. But he was a man of unblemished character, truly devoted to God, and zealous in his work. I attended him on his death-bed in London: he died as a *Christian* and *minister of Christ* should die,—full of confidence in God, and peace and joy in the Holy Ghost.

“I have already noticed that, for the sake of exercise, I often worked in the garden. Observing one day a small plot which had been awkwardly turned over by one of the boys, I took the spade and began to dress it: in breaking one of the clods, I knocked a half-guinea out of it. I took it up and immediately said to myself, ‘This is not mine; it belongs not to any of my family, for they have never been here; I will take the first opportunity to give it to Mr. Simpson. Shortly after, I perceived him walking in the garden. I went to him, told him the circumstance, and presented the half-guinea to him; he took it, looked at it, and said, ‘It may be mine, as several hundred pounds pass through my hands in the course of the year, for the expenses of this school; but I do not recollect that I ever lost any money since I came here. Probably one of the gentlemen has; keep it, and in the mean time I will inquire.’ I said, ‘Sir, it is not mine, take you the money; if you meet the right owner, well; if not, throw it in the funds of the school.’ He answered, ‘You must keep it till I make the inquiry.’ I took it again with

reluctance. The next day he told me that Mr. Bayley had lost a half-guinea, and I might give it to him the first time I saw him; I did so:—three days afterward Mr. Bayley came to me and said, ‘Mr. C., it is true, that I lost a half-guinea, but I am not sure that *this* is the half-guinea I lost; unless I were so, I could not conscientiously keep it; therefore you must take it again.’ I said, ‘It is not *mine*, probably it is *yours*; therefore I cannot take it.’ He answered, ‘I will not keep it: *I have been uneasy in my mind ever since it came into my possession;*’ and, in saying this, he forced the gold into my hand. Mr. Simpson was present: I then presented it to him, saying, ‘Here, Mr. S., take you it, and apply it to the use of the school.’ He turned away hastily as from something ominous, and said, ‘I declare I will have nothing to do with it.’ So it was obliged to remain with its *finder*, and formed a grand addition to a purse that already possessed only three half-pence.

On the morning of September 26th, 1782, Adam Clarke saw Rev. John Wesley for the first time. On his arrival at Bristol, Adam was presented to him and received with great kindness. Mr. W. inquired how long he had been in England, and after some conversation asked him, “Well, brother Clarke, do you wish to devote yourself entirely to the work of the Lord?” His reply was, “Sir, I wish to *be* and *do* what God pleases.” Mr. Wesley then informed him of a vacancy occasioned by the

withdrawal of the young preacher who had been appointed to Bradford, (Wilts,) and requested Adam to hold himself in readiness to take his place. After Mr. W. had laid his hands upon young Clarke's head and blessed him, and prayed God to make him useful, they parted.

Two days after that he first saw Mr. Charles Wesley; and was not a little gratified to think that he had been permitted to see the men whom he considered the two "very highest characters upon the face of the globe."

One thing is to be remarked, that as soon as Mr. Wesley took a favourable notice of Adam, he was brought from his cell, placed in the room with the other boys, and permitted to dine at the same table with the family. The last act of tyranny which Mrs. Simpson inflicted upon Adam was the refusing to allow him to drink at the table, unless he went through the useless, and to his mind, foolish ceremony of drinking the health of the company present.

Before he left Kingswood he was confirmed by the venerable Bishop Bagot, in the Collegiate Church, Bristol. He felt great satisfaction in participating in this sacred ordinance, but for it he received the pity of his tormentor, Mrs. S., for being "held so long to the oldness of the letter."\*

\* Good Mr. Wesley, now nearly 80 years of age, and never inclined to think evil of any one, seems to have been grossly imposed upon by this woman and her husband. No complaints of a similar kind, that we know of, have since been brought against the governors and stewards of Kingswood school.—EDS.

He left Kingswood, after having spent thirty-two days in it, and carried with him recollections which ever after rendered the place disagreeable in his sight.

Probably a younger person than Adam Clarke had never been sent forth to labour, by the Methodist ministry. His youthful appearance obtained for him the name of the *little boy*. He was often tempted by the evil one on account of his youth, as perhaps is every minister as young as he was; but the circumstance which he judged so unfavourable to his usefulness operated strongly in his favour, and many came out to hear *the boy*, whose attendance the venerable servant of God might not have been able to secure.

With a burning zeal for the promotion of the cause of God, ADAM CLARKE "went out as an itinerant preacher among the people called Methodists," on September 27, 1782.

## CHAPTER IV.

Sent to Bradford circuit—Success at Road—Reads on horseback—Abandons his classical studies—Why—What caused him to resume them—Quits tea and coffee—Conscientiousness—Appointed to Norwich circuit—State of the society—Invitation to breakfast—Domestic economy—Privations—Appointed to St. Austell's—Samuel Drew—Driven from a farmer's house—Accident—Chemistry—Sent to Plymouth Dock—His studies—Goes to the Norman Isles—Returns—Marriage—Persecution—Bristol circuit—Dublin—Mr. Wesley's death—Manchester—Stranger's Friend Society.

MR. CLARKE'S first field of labour was in Bradford circuit, which included the three counties of Wilts, Somerset, and Dorset; and had more appointments on it than there are days in the month. We have already remarked that his extreme youth was often presented to him by the enemy of his soul as an obstacle to his usefulness. He would frequently think thus: "How can I expect that *men* and *women*, persons of forty, threescore, or more years, will come out to hear a *boy* preach the gospel! And is it likely, if through curiosity they do come, that they will believe what *I* say? As to the *young*, they are too gay and giddy to attend to divine things; and if so, among whom lies the probability of my usefulness?" He attracted, however, large congregations, and was received everywhere with great kindness.

At one of the villages where an appointment had been announced for the little boy, he found assembled a great collection of young persons. After having preached he gave out the beauti-

ful hymn, to be found in our common hymn book, beginning with the stanza,—

“ Vain, delusive world, adieu,  
 With all of creature good!  
 Only Jesus I pursue,  
 Who bought me with his blood.  
 All thy pleasures I forego,  
 I trample on thy wealth and pride;  
 Only Jesus will I know,  
 And Jesus crucified !”

At the conclusion of the singing, he stopped and addressed his audience thus : “ My dear young friends, you have joined with me heartily, and, I dare say, sincerely, in singing this fine hymn. You know in whose presence we have been conducting this solemn service ; the eyes of God, of angels, and perhaps of devils, have been upon us. And what have we been doing ? We have been promising in the sight of all these, and of each other, that we will renounce a vain, delusive world—all its pleasures, pomp, and pride, and seek our happiness in God alone. \* \* \* \* \*

Now, shall we promise, and not perform ? Shall we vow, and not keep our vow ? God has heard what we have sung, and it is registered in heaven. What then do you purpose to do ? Will you continue to live to the world, and forget that you owe your being to God, and have immortal souls which must spend an eternity in heaven or in hell, according to the state in which they are found when they leave this world ? We have no time to spare, scarcely any to deliberate in ; the Judge is at the door,

and death is not far behind. I have tried both lives, and find that a religious life has an infinite preference beyond the other. Let us therefore heartily forsake sin, vanity, and folly, and seek God by earnest prayer, nor rest till we find he has blotted out all our sins, purified our hearts, and filled us with peace and happiness. If we seek earnestly, and seek through Christ Jesus, we cannot be unsuccessful." He then prayed, and many were deeply affected. That night and the next morning thirteen young persons came to him, inquiring what they should do to be saved. The neighbourhood became awakened to the importance of religion, and Methodism thenceforth prospered in that village.

While he was thus made abundantly useful to others, he was endeavouring to improve himself. A Hebrew grammar, written by one of the instructors at Kingswood, to which he subscribed while at that institution, had been received, and was carefully studied. With Latin, Greek, and French he did but little, owing to the want of a teacher's assistance. In summer he was accustomed to read while travelling on horseback, and in this manner he read through the four volumes of Mr. Wesley's Abridgment of Mosheim's Ecclesiastical History. This method of study was too irritating to his eyes, and dangerous besides; but he had to remit it, on account of being straitened for time.

A circumstance occurred about this time, which nearly put a period to his classical stu-



dies. At one of his appointments he observed a Latin sentence pencilled on the wall, relative to the *vicissitudes of life*. He immediately subjoined an apposite and beautiful passage from the *Æneid* of Virgil. The next preacher who followed him, seeing the lines, and understanding neither their meaning nor connection with the preceding sentence, wrote under them the following words:—

“ Did you write the above  
to show us you could write Latin?  
For shame! do send pride  
to hell, from whence it came.  
O, young man, improve your  
time, Eternity's at hand.”

The *ignorance* and *pride* of this preacher dictated the lines he wrote; for, not being able to brook an equal, he was not prepared to tolerate a superior; pride and wilful ignorance (twin sins) ever accompanying each other. Learning, instead of puffing up, is calculated to humble a man, and we shall generally find that the ignorant despise the learned much more than the learned despise the ignorant. Upon the tender conscience of Adam Clarke this circumstance had a powerful influence. He reflected that the family had had the reproachful effusion before them for a week, and he knew not how he should come into their presence. In an hour of temptation he threw himself on his knees, and solemnly promised his Maker that he would meddle with Latin and Greek no more. *Hebrew*, which he had just begun, was not included in the ban. When

he asked the preacher why he had not sent him the reproof in a note, or delivered it in private, Mr. ——— replied, that he thought this the more effectual way to produce a cure. Mr. Clarke then told him of the vow he had made, to desist from the study of literature; this mistaken minister of the gospel “applauded his teachableness and godly diligence, and assured him that he had never known any of the learned preachers who was not a conceited coxcomb.” What a compliment to the father of Methodism, “who, (in the words of Dr. Clarke, in his ‘Letter to a Methodist Preacher,’ &c.,) to his own great honour and the edification of thousands, had taken more successful pains to cultivate his mind than the whole tribe of those who are continually (in self-defence) ringing the *Goth* and *Vandal* changes on the popish *eulogium* of ignorance.”

This word, spoken out of season, had well nigh been the cause of depriving the world of the results of Dr. Clarke’s improvement of his talents, and of “adding,” in the words of his autobiography, “one more to the already too ample company of *slothful servants* and *religious loungers* in the Lord’s inheritance.” In the step he had taken, Mr. C. acted from conscientious motives; but the Father of lights and Author of wisdom saw fit to deliver him from the bond of ignorance which Satan had thus ingeniously endeavoured to twine around him.

He had not entirely lost the little knowledge of French which he had acquired in his younger

years. And about 1786, he met with a piece of extraordinary merit, in Abbé Maury's Discourse on Eloquence;\* and being very much pleased with it, he translated the passage, and sent it to Mr. Wesley for insertion in the Arminian Magazine. Mr. W., "who was as decided a friend of learning as he was of religion," published the article; and wrote back to Mr. C., "charging him to cultivate his mind, as far as his circumstances would allow, and not to *forget any thing he had ever learned.*"

Next to the word of God, the word of Mr. Wesley had the most influence with Mr. C. He began to reason with himself, and was led to the conclusion, that, although his vow to suspend his study of Latin and Greek was a solemn one, yet, all things considered, it was not required of him to keep it; for the ignorant preacher who had been the cause of this vow was no competent judge; and if it were lawful for any one to read the language in which the words of the prophets and the evangelists and apostles were written, it was lawful for *him* so to do; and that breaking his promise would be a smaller evil than its observance. He kneeled down, begged God to forgive his vow, and the solemn manner in which he had made it, and, after a suspension of four years, (a great loss of precious time,) resumed those studies which he had abandoned, under the full persuasion that, in so doing, he had the blessing of the Lord.

\* A work now published at our Book Room.—EDS.

In the course of the same year he read Mr. Wesley's "Letter on Tea," and finding in it arguments which he could not answer, he gave up the use of that beverage, and abstained from it to the day of his death. By this denial he saved a great deal of time, which otherwise might have been spent at the tea-table. For the current year, the conference was held in Bristol; and Mr. C. attended its session. There, on Wednesday, Aug. 6th, 1783, he was admitted into full connection, after having travelled only about *eleven months*. The regulation which now requires a preacher to travel *four years* did not then exist; but even before it took place, no one had ever been admitted as early as Mr. C. He again dedicated himself to God and to the work of the ministry.

A circumstance occurred at his examination which proved how conscientious he was about small matters. One of the questions asked the candidates is, "Are you in debt?" It so happened that, while walking that morning, Mr. Clarke had borrowed a halfpenny from a brother preacher to bestow upon a poor man. As the preacher had left town during the day, he had no opportunity to discharge the debt. Here was a dilemma. If in answer to the question he were to say, "*I am not in debt,*" it would not be strictly true; and if he were to inform them of the amount of his obligation, his brethren might conclude that he was a fool. When, therefore, the interrogatory was propounded, *Are you in debt?* he avoided the difficulty with admirable

address, by replying, "*Not one PENNY:*" thus saving both his conscience and reputation.

While on Bradford circuit he had preached five hundred and six times, besides numberless exhortations and pastoral visits. At this conference he was appointed to Norwich circuit, and arrived in that city on Saturday evening, August 16th, 1783. When he reached that place, which was the head of his circuit, he found one of his predecessors ill of a fever; and although the disorder was considered contagious, and he was obliged to sleep in the same room, he did not catch the infection.

In this field of labour, one of his colleagues was the venerable Richard Whatcoat, who afterward became one of the bishops of the Methodist Episcopal Church in this country. The state of the society was discouraging. Methodism, and, indeed, religion generally, was at a low ebb; while lukewarmness and Antinomianism everywhere prevailed. The society was poor; the preachers' house was occupied by a family that supplied them with food, charging so much a meal, and sending the bill to the stewards. Of course the preacher who ate the fewest meals was the most popular man; and Mr. C.'s habits of abstinence gave him the advantage in this respect. Occasionally the preachers were invited out; and a ludicrous circumstance connected with one of those invitations is thus related by Mr. Clarke's biographer:—

"After preaching one morning at five o'clock, a young woman of the society came to him.

and said, 'Sir, will you do me the favour to breakfast with me this morning? I breakfast always at eight o'clock.' 'I thank you,' said he, 'but I know not where you live.' 'O,' said she, 'I live in — street, near Maudlingate, No. —.' 'I do not know the place.' 'Well; but you cannot well miss it, after the directions I shall give you.' 'Very well.' 'You must cross Cherry-lane, and go to the Quakers' preaching-house: do you know it?' 'Yes.' 'Well, then, leave the Quakers' preaching-house on the left hand, and go right down that lane till you come to the bottom; and then, on your right hand, you will see a door that appears to lead into a garden, with an inscription over it:—'Can you read?' 'Yes, a little.' 'Well, then, the board will direct you so and so, and you cannot then miss.' 'Thank you: I shall endeavour to be with you at the time appointed.' 'I went,' said Mr. C., 'and because I had the happiness of being able to read, I found out my way.'" This incident shows how little the early Methodists expected from their preachers.

Another anecdote will exhibit Mr. Clarke's address in small matters of domestic economy. The bellows belonging to the preachers' house in Norwich were so worn out that they could hold no wind. The poker, too, was burned to the stump; and the fire-riddle, or cinder-sifter, was worn beyond use. The society there was too poor to have these superannuated instruments replaced by new ones. Matters with

them had reached a crisis, and Mr. Clarke's sagacity and prudence dictated that something must be done. He sent for twopence worth of tacks, and cutting the materials of a pair of leathern breeches, so as to suit the dimensions of the bellows, he repaired them so neatly that they answered the purpose of a new instrument. The tin of an old saucepan was pressed into service to mend the riddle; and thus, at the expense of twopence, he rendered both bellows and riddle of use. The stewards, remarking his praiseworthy economy and perseverance, made a courageous effort, and succeeded in getting the old poker repaired.

On this circuit Mr. Clarke was frequently obliged to carry his saddle-bags and walk to his appointments. The winter of 1783 was exceedingly severe; and in several weeks of it he lodged in a loft, where he could see all that was going on below through the openings in the floor, and sometimes in an out-house, where, perhaps, for seven years together there had not been a spark of fire lighted. He has often gone to bed with his clothes on, stripping himself as the bed became warmer; and confined himself to one position, as every unoccupied part of it was so cold, that he could not suffer his limbs to come in contact with it. Occasionally he has taken a hammer and chisel, and with a parcel of brown paper stopped up the crevices in the rooms where he has been obliged to lodge. Notwithstanding all this, he and his fellow-labourers went cheerfully to

proclaim the gospel to those who, otherwise, might never have heard of the means of salvation.

His engagements on this circuit prevented him from devoting much time to study. He read a little Hebrew and French, but his vow prevented him from devoting any time to Latin and Greek. On Saturday, August 7th, he received a letter from the Leeds Conference, informing him that he was appointed to St. Austell circuit, Cornwall, which lay four hundred miles from the place where he then was. With a guinea and a half-crown to bear his expenses, he started on his journey. He travelled at the rate of forty miles a day; and was obliged, by the limited state of his funds, to deny himself much refreshment that would have been very agreeable on such a fatiguing travel. Nothing but the love of God, and a desire to promote the good of his fellow-men, could ever have sustained him under these privations. During the eleven months he spent on Norwich circuit, he preached four hundred and fifty sermons, not including exhortations.

On Saturday, August 28th, he reached the town of St. Austell. On this circuit he had forty regular appointments, besides many places to be visited where preaching had not yet been established. During the year, a gracious revival of religion broke out, and many were gathered into the fold of Christ. Among those who joined the Methodist societies was the celebrated Samuel Drew. At that time he was



an apprentice to a shoemaker; but afterward, by his untiring efforts and diligence in study, he became one of the greatest metaphysicians of his age and country. He was a man of great amiability of disposition, of remarkable piety, and gigantic mind. He afterward became a local preacher in the Methodist Church; and the publication of his works on the "Immateriality and Immortality of the Soul," the "Identity and Resurrection of the Human Body," and the "Being and Attributes of God," have established his fame as an acute reasoner and powerful writer.

Soon after Mr. Clarke's arrival at this circuit, he went to a farmer P.'s, where he had to preach that night and the next morning to a small society which had been formed there. After a fatiguing travel he reached the place. When he entered the house, he found only "the good woman within, the other members of the family being at work in the harvest field. She asked him if he had dined: he said, No. She then brought him the remains of a cold apple pie, of the rudest confection; the apples were not *peeled*, even the *snuffs* and *stalks* were on them, and the crust was such, that, though the apples in baking shrunk much, yet the crust disdained to follow them, and stood over the dish like a well-built arch, almost impenetrable to knife or teeth. He sat down to this homely fare, thanked God, and took courage. After a little, the good woman brought him some cream, saying, 'I'll give you a little cream to the pie;

but I cannot afford it to my own family.' This appeared odd to him. He had *nothing besides this pie and cream*, except a drink of water. He went and cleaned his horse, and waited till the farmer came in from the field; between whom, in substance, passed the following dialogue:—  
*Who art thou?* I am a Methodist preacher: my name is Adam Clarke. *And what is thee comin here for?* To preach to yourself, your family, and your neighbours. *Who sent thee here?* I received a plan from Mr. Wrigley, and your place stands for this night and to-morrow morning. *I expect other friends to-morrow, and thou shalt not stay here.* Why,—will you not have the preaching? *No, I will have none of thy preaching, nor any of thy brethren.* But will it not be wrong to deprive your family and neighbours of what may be profitable to them, though you may not desire it? *Thee shalt not stay here: I will have no more Methodist preaching.* Well, I will inform Mr. Wrigley of it; and I dare say he will not send any more, if you desire it not: but as I am a *stranger* in the country, and know not my way, and it is now toward evening, I hope you will give me a night's lodging, and I will, please God, set off to-morrow morning. *I tell thee, thee shalt not stay here.* What, would you turn a *stranger* out into a *strange country*, of which he knows nothing, and so late in the evening too? *Where was thee last night?* I was at Polperro. *Then go there.* It is out of my reach: besides, I have to preach at Bodmin to-morrow evening. *Then*

*go to Bodmin.* I have never yet been there; am not expected there to-night; and know no person in the place: pray give me the shelter of your roof for the night. *I tell thee, thee shalt not stay here.* Are you really in earnest? *I am.* Well, then, if I must go, can you direct me the way to Ruthernbridge; I was there on Thursday, and am sure I shall be welcome again. *Thee must inquire the road to Bodmin.* How far is Ruthernbridge hence? *About fifteen or sixteen miles; so thee hadst best be getting off.* I will set off immediately. Mr. Clarke then went and put on his boots, repacked his shoes, &c., in his saddle-bags, and went to the stable and saddled his horse; the farmer standing by and looking on, but lending no assistance. He then mounted his horse, and spoke to this effect:—‘Now, sir, I am a *stranger*, and you refused me the common rites of hospitality: I am a *messenger of the Lord Jesus*, coming to you, your family, and your neighbours, with the glad tidings of salvation by Jesus Christ; and you have refused to receive me: for this you must account at the bar of God. In the mean time I must act as my Lord has commanded me; and *wipe off against you even the dust of your floor that cleaves to the soles of my feet.*’ So saying, he took his right foot out of the stirrup, and with his hand wiped off the dust from his sole: he did the like to his left foot, and rode slowly off, saying, ‘Remember, a messenger of peace came to your house with the gospel of Jesus; and you have rejected both him and his message!’ He

went on his way; and the farmer turned into his house. What was the consequence? A Methodist preacher was never afterward within his house, or before his door. The little society that was there went to other places; ruin came on *him*, and his *family* became corrupt, and were at last finally scattered! and he died not long after."

Although spiritually Mr. Clarke was prospering, yet the incessant labour which his circuit called for almost wore him down. He was exposed to all kinds of weather in his out-door preaching; often addressing congregations two or three times on the same day, and preaching four times every Sunday in the month but one. He also met with an accident on this circuit. Being without a horse, a gentleman on the circuit said he would give him one; and among other good qualities which he attributed to the animal, extolled it as a most excellent chaise-horse. Mr. Wesley, who was standing by, remarked that one of his horses was a very unruly creature in the carriage, but he thought he might be a good hack. He suggested an exchange between Mr. C. and himself, which was readily agreed to. Mr. Clarke took Mr. Wesley's horse, and felt proud in being the owner of an animal that had belonged to his venerable father in the gospel. The horse, however, proved to be extremely dangerous. He scarcely ever travelled over a journey of ten miles without falling. The regard Mr. C. had for the former owner of the animal would not suffer

him to take the advice of his friends and sell him. One day as he was travelling to fill an appointment his horse stumbled and pitched him over his head. The concussion deprived him of sensation, and he lay in that state for a considerable time. He recovered sufficiently to reach his appointment, and although enduring the severest agony, he yielded to the solicitations of his congregation, and endeavoured to dispense unto them the word of life. He, however, did not entirely recover from this accident for more than three years.

While on this circuit he devoted a portion of his time to the study of chemistry, and by experiments in the laboratory of a friend, relieved his mind from the intensity of thought under which it had laboured. While on St. Austell, he became acquainted with Mr. Richard Mabyn, of Camelford, with whom he contracted a strong friendship, which was broken only by the death of that gentleman, which occurred in 1820.

The conference of 1785 was held in London. Although an application was made to Mr. Wesley to reappoint Mr. C. to St. Austell, he saw fit in his prudence to assign him Plymouth Dock circuit, where a rent had been made in the society by Mr. W. Moore's secession, which carried away more than fifty of their number. In the course of the year the number in society was doubled, and many of those who had left with Mr. Moore returned. While on this circuit he broke the vow which had restrained

him from classical studies, and was greatly assisted by James Hore, Esq., of the Royal Navy, who lent him Chambers' Encyclopædia, 2 vols. folio. With this work he spent all his spare time, and the benefit he derived from it may be known from the remark he has often made, that "he owed more to Mr. Hore than to most men, for the loan of that work. The *gift* of a thousand indiscriminate volumes would not have equalled the utility of this *loan*." He purchased Leigh's "Critica Sacra," to assist him in his Greek and Hebrew studies. He also had a copy of Kennicott's edition of the Hebrew Bible, which was lent him by the author's sister. Thus he was enabled to make considerable progress in recovering the knowledge which his four years' neglect of the classics had caused him to forget.

In 1786 his attention was first called to the Norman Isles. These islands lie in St. Malo's Bay, and became a part of the possessions belonging to the crown of England, with the duchy of Normandy, at the time of the conquest of England by William I. Robert Carr Brakenbury, Esq., who had long been a member of the Methodist society, and resided in the island of Jersey, had laboured as a preacher with some effect in that part of the work. He requested Mr. Wesley to send him an assistant, and Mr. Clarke was selected, as having some knowledge of the French language. The inhabitants use the French language, and are governed by their ancient laws. While Mr. C. was labouring

among these islands, the quiet of his situation gave him an opportunity to study, which he did not allow to pass unimproved. He found that he had almost to begin with the rudiments of the classics, on account of his long neglect of them. With the assistance of several valuable books and friends, however, he was enabled to make considerable progress in his studies.

“A circumstance here deserves to be noticed, which to him appeared a particular interference of Divine Providence; of it the reader will form his own estimate. Knowing that he could not always enjoy the benefit of the Polyglott in the public library, he began earnestly to wish to have a copy of his own: but *three pounds per quarter*, and his *food*, which was the whole of his income as a preacher, could ill supply any sum for the purchase of books. Believing that it was the will of God that he should cultivate his mind in Biblical knowledge, both on his own account, and that of the people to whom he ministered; and believing that to him the original texts were necessary for this purpose; and finding that he could not hope to possess money sufficient to make such a purchase, he thought that, in the course of God’s providence, He would furnish him with this precious gift. He acquired a strong confidence that by some means or other he should get a Polyglott. One morning, a preacher’s wife, who lodged in the same family, said, ‘Mr. C., I had a strange dream last night.’ ‘What was it, Mrs. D.?’ said he. ‘Why, I dreamed

that some person, I know not who, had made you a present of a Polyglott Bible.' He answered, 'That I shall get a Polyglott soon, I have no doubt, but *how*, or by *whom*, I know not.'

"In the course of a day or two, he received a letter containing a bank-note of £10 from a person from whom he never expected any thing of the kind: he immediately exclaimed, *Here is the Polyglott!* He laid by the cash, wrote to a friend in London, who procured him a tolerably good copy of Walton's Polyglott, the price exactly £10."

In 1787, Rev. Mr. Wesley, Dr. Coke, and Mr. Bradford visited the islands, and preached to the congregations. While in Jersey they stayed with Mr. Brakenbury, and while in Guernsey they lodged with Henry De Jersey, Esq., in whose house Mr. Clarke had remained for a year, being treated as kindly as though he had been his own child. On Mr. Wesley's return to England, Mr. C. accompanied him. During their passage they encountered adverse winds, and were obliged to tack about. Mr. W. immediately went to prayer, and in his own peculiarly powerful manner began to supplicate the Almighty to enable them to reach their desired haven. The wind changed, the vessel was put into the right course, and the breeze remained steadily favourable until they anchored safely near St. Michael's Mount, Penzance Bay.

Immediately upon Mr. Clarke's arrival in England he proceeded to Wiltshire, where



Miss Mary Cooke, the lady to whom he was married in the course of the next year, resided. To this marriage there was considerable opposition. Some of the lady's friends supposed that she would be degraded by an alliance with a *Methodist preacher*. The affections of the two persons most intimately concerned were engaged; they had been corresponding ever since Mr. Clarke had travelled Bradford circuit; and Mr. Wesley, to whom they had made known all the circumstances of the case, interposed his influence to bring about the marriage. The opposition finally died away, and after waiting about a year longer, Mr. Clarke and Miss Cooke were married in Trowbridge church, April 17, 1788—a union which had the sanction of Heaven, and promoted the happiness of two persons, whose mutual intelligence and piety well fitted them to be *companions through life*.

While in the Norman Isles Mr. C. suffered much from persecution, being often assailed by mobs, who, at the instigation of Satan, opposed him in the holy work in which he was engaged. On one occasion he nearly perished in the snow drifts; and would have yielded to the fatal drowsiness which intense cold always produces, had he not been urged on to a place of safety by a friend who accompanied him.

In 1789 he was removed by the conference from the Norman Isles, and appointed to Bristol circuit. His studies and confinement in the islands had materially affected his health; and

the cough which had adhered to him for several years became so oppressive, that Mr. Wesley himself was apprehensive of his death. He was enabled, however, to go through the labours of the circuit, and at the close of the year left its spiritual and temporal concerns decidedly improved.

The conference of 1790, which was held in Bristol, was the last in which Mr. Wesley presided. This year Mr. Clarke was appointed to Dublin. There was some difficulty in finding a suitable person to fill this appointment. The preacher who was sent to that city was considered as Mr. Wesley's representative in Ireland, and had charge of all the Irish circuits and stations. Mr. Clarke's precarious state of health was an objection in Mr. Wesley's mind to sending him to Dublin, but finally, with the advice of the preachers, he consented, and Mr. Clarke had the appointment assigned him.

While he was in Dublin, an event occurred which cast a gloom over all the societies, and indeed was felt throughout the kingdom:—that occurrence was the death of the Rev. John Wesley, the father of Methodism, the apostle of modern times. The loss of this dear and eminent friend so overwhelmed Mr. Clarke with distress, that he was scarcely able to read the account of his death.

When he first arrived at his station, he found that they had been erecting a parsonage, but, owing to the knavery of the builder, it was not yet completed. He was obliged to take tem-

porary lodgings, but they proved so inconvenient that he went into the new house as soon as possible. The building was not completely dry, and the imprudence of occupying it too early nearly cost him and his family their lives. He was seized with a rheumatic affection of the head, and the treatment of the physicians not corresponding with the disease, he "was brought nearly to the gates of death." He recovered but slowly, and at the next conference returned to England.

In 1791 Mr. Clarke was appointed to Manchester circuit, where his health was in a measure restored. This restoration was attributed in a great degree to the use of the Buxton waters. While in Manchester he formed the well known *Strangers' Friend Society*, which has found its way into so many of the cities and towns of England, and been the means of doing so much good to the bodies and souls of men. He was continued on this circuit for two years.

## CHAPTER V.

Mr. Clarke becomes acquainted with Mr. Hand—Liverpool—Attacked by ruffians—Moves to London—Commences his Commentary—His labours—Becomes acquainted with Mr. and Mrs. Butterworth—Account of their conversion—Dangers to which his manuscript notes of Job were exposed—Black letter Bible—Bristol—Death of his father—Sturm's Reflections—Difficulty of obtaining books—His Bibliographical Dictionary—Account of Polyglott Bibles—Liverpool—Philological Society—Medical advice—Death of his brother—Manchester—Death of his youngest daughter.

THUS far the course of Adam Clarke has been marked by a burning desire to acquire knowledge, and untiring diligence in endeavouring to obtain "the desire of his heart." In his studies, we have already remarked that he paid some attention to chemistry. That attention was not bounded by a mere superficial knowledge of the science; he had even investigated some of the more abstruse branches. The knowledge thus obtained found its way into his sermons; and one sabbath morning, while preaching in one of the Dublin chapels from Isaiah i, 25, 26, the remarks he made, in order to illustrate the passage, induced a scientific gentleman present to believe that Mr. Clarke had gone deeply into the study of nature's secrets. This gentleman, whose name was *Hand*, had long been searching after the imaginary "philosopher's stone." He obtained an introduction to Mr. Clarke; a friendship commenced between them, which they conti-

nued by correspondence after Mr. Clarke's removal from Dublin to Manchester.

In the summer of 1793 the conference appointed Mr. Clarke to the Liverpool circuit. While on that circuit he came near losing his life by the attack of two ruffians, who had way-laid him on his return to the city from a village called Aintree. It was his custom always to walk home from his appointments, regardless of the hour of the night or state of the weather. On the present occasion he was accompanied by his brother and a friend. As they passed by the place where the men were concealed, one of them threw a large stone at Mr. Clarke, which cut through his hat, and made a deep wound in his head. He was immediately carried to a neighbouring house, and his brother left him in the charge of his friend, and hastened to find the men who had committed this outrage. He found them, charged the act upon them, and they immediately began to accuse each other. He had them apprehended, and returned to his brother. The offenders were Roman Catholics; and when the people of the house where Mr. Clarke was carried learned that he was a Methodist preacher, being themselves of the same church with the men who had wounded him, they declared that he was well served, and that it was a pity he had not been killed. The two friends, when they found how matters stood, had him immediately carried to his brother's house, and thence to his residence in Liverpool. He was laid up for a month from

this wound; and the wretched men, whom he refused to prosecute from motives of mercy, afterward came to a tragical end.

In 1794 Mr. Clarke's parents removed to England, and shortly afterward settled in Manchester. Their son still continued in Liverpool, and during the two years of his ministration on that circuit had the pleasure of seeing the number in society nearly doubled. In 1795 he attended the conference held in Manchester, and received an appointment to London circuit. Immediately upon the close of the conference he removed his family from Liverpool to the metropolis, and took a house in John-street, Spitalfields, immediately adjoining the chapel.

In this place, and at this time, he commenced writing Notes for his Commentary on the Old and New Testaments. He made a critical reading of the texts, and literally translated every verse from the original, giving the various readings, and comparing them with the authorized version. He devoted himself, also, to the study of Oriental languages, that he might be the better able to explain the various allusions to Eastern customs to be found in the sacred Scriptures. Here we may, perhaps, say that the literary career of Dr. Clarke commenced. He did not, however, permit any literary engagement to interfere with his ministerial labours. He walked to all the appointments, except one, on this extensive circuit. During the three years he was in London, in the mere duty of preaching, he walked upward

of seven thousand miles, being generally accompanied by his friend, John Buttress, Esq. The two associates, on account of the dissimilarity of their respective sizes, obtained the names of Robin Hood and Little John.

While Mr. Clarke was in London, he first became acquainted with his wife's brother-in-law, Mr. Joseph Butterworth, who afterward was his active coadjutor in all his plans of improvement and benevolence. This gentleman was the son of Rev. John Butterworth, author of the Concordance known by his name. Mr. Clarke had married his lady with the knowledge, but without the entire consent of her mother; and this prevented all intercourse with the family. When after many years he came to reside in London, Mr. Butterworth thought it proper that his wife should see her sister. Accordingly, Mrs. B. one day called on Mrs. C. at the doctor's residence in Spitalfields, who at first did not recognise her young sister in the fashionable lady who greeted her. But when Mrs. B. remarked, "Surely you do not know me," Mrs. Clarke immediately recollected the once familiar voice. After that both Mr. and Mrs. Butterworth called frequently, and, notwithstanding their prejudice against Methodism, often attended their brother-in-law's preaching. One evening, while they were at Mr. Clarke's, Mr. B. agreed to walk with him to his appointment at Leyton, while his lady remained with Mrs. Clarke. On the way the conversation between the gentlemen took a religious turn,

and as they came from the chapel, Mr. Butterworth acknowledged that on the previous sabbath, under the preaching of Mr. C., he had been awakened to a sense of his sinful state. Mr. Clarke endeavoured to point him to the Lamb of God that taketh away the sins of the world. When Mrs. Clarke heard of the conversation which had passed between her husband and brother-in-law she was no less astonished than gratified, and informed Mr. C. that her sister had come that evening expressly to converse on the subject of her soul's salvation, and attributed her awakening to the same sermon. Both Mr. and Mrs. B. found the pearl of great price, joined the Methodist society, and adorned their profession to the day of their death. Led on by Mr. Clarke, the expansive benevolence of Mr. Butterworth found new and more extended spheres of influence.

During 1796 and 1797 Mr. C. continued his unremitting attention to his studies. In July of the latter year his health became infirm, and with a few friends he spent a short time at the sea-side. The effect of this tour was the strengthening of his frame, and he returned to his numerous and arduous duties with renewed vigour. One incident will show to what dangers his literary labours were exposed. Having had to officiate in a distant chapel one evening, he stopped, with Mrs. Clarke, at a friend's house to supper. Having brought his notes on the book of Job, he laid the manuscripts on the side-board, and, going away, forgot them. Next



morning, finding that he had lost them, he went in search of them, and found that the servant had taken them up as loose papers, and folded her candle ends in them. When produced, they were in a shocking state; but the author was happy in finding them preserved even in that state, and declared that if the servant had destroyed the notes, he could never, in all probability, have rewritten them, and the whole Commentary might have thus been abandoned; as the many untoward circumstances under which it was completed needed but a few more difficulties entirely to suspend it.

While in London, Mr. Clarke was forming the foundation of a library, which, in after days, was inferior to few private collections in the kingdom. A circumstance is related of his bookseller obtaining for him "a black-letter Bible," by outbidding a goldbeater who had bidden for the book merely for the parchments on which it was written. This volume proved to be a copy of the earliest English translation of the Bible, generally known as the "Wicliff Bible;" and to have belonged to Thomas à Woodstock, youngest son of King Edward III. Mr. Clarke soon succeeded in repairing those parts of pages which had become mutilated; and indeed always exhibited a most remarkable neatness in the preservation of his books.

In 1798 Mr. Clarke was removed from London to Bristol, and by that removal was obliged to sever many pleasant ties, and desert some

literary vocations. During the autumn of this year he met with a great affliction in the loss of his father. He was prevented by domestic engagements from being at the death-bed of his honoured parent, whose speedy dissolution seemed to overwhelm his son with grief. He was buried in Ardwicke church-yard, Manchester. The simple inscription on his tombstone is, "Here lieth the body of John Clarke, M. A., who departed this life Nov. 2d, 1798, in the 62d year of his age." Ever after, when his son Adam passed that church-yard, whether riding or on foot, he took off his hat and kept it off the whole length of the enclosure—an affecting example of filial affection, showing how much he *honoured* as well as *loved* the dear deceased who lay there entombed.

This affliction tended still more to impair Mr. Clarke's health, and to its effect were added the pressure of the times, and his solicitude on account of the literary labours which he had on hand. His only relaxation from the severity of his studies was in the company of his large family of children. His word was the signal for them to gather joyously about him, and he would often walk the room with one on each arm, one around his waist, and one at each knee, rejoicing in the pleasure of thus being with their father, who certainly esteemed himself the happiest of the group.

In 1800 he translated and published *Sturm's Reflections*, a work which, on account of the useful as well as entertaining matter which it

contains, has met with an extensive circulation.

Mr. Clarke had to labour under a disadvantage which most students have felt, *a want of books*. When he commenced his Notes for the Commentary he was at a loss for an Arabic Dictionary. There was one work, *Meninski's Thesaurus*, which would supply this deficiency if it could be obtained. His bookseller informed him that one could be had for forty pounds sterling. Mr. Clarke immediately wrote to an acquaintance informing him of the circumstance, and requesting the loan of the sum for three months. His friend wrote in reply, that considering the serious amount of the sum required for the book, and "his little knowledge of the value of money," &c., &c., he must refuse to lend him the sum. Here he was at a stand. In his difficulty he applied to his friend Mr. Ewer, of Bristol, who lent him the money immediately, and expressed the gratification it would afford him to give him assistance at any time. Thus he procured the *Meninski*, which he studied to the close of his life, and without which he could not have completed his Commentary.

In his studies he enjoyed the benefit of an intimate acquaintance with Charles Fox, Esq., of Bristol, a gentleman celebrated for his proficiency in Oriental acquirements. In 1802 Mr. Clarke published "A Bibliographical Dictionary," in six volumes, which contained a chronological account of the most curious and

valuable works in all departments of literature, in most of the ancient and modern languages ; to which he added, in 1806, two volumes supplementary. About the same time he published "A Succinct Account of Polyglott Bibles, from the publication of that by Porrus, in the year 1516, to that of Reineccius, in 1750," &c., &c.; also, "A Succinct Account of the Principal Editions of the Greek Testament, from the first printed at Complutum, in 1514, to that of Professor Griesbach, in 1797." These works, of course, required great research and patient investigation ; and for these Mr. Clarke was pre-eminently fitted. They tended, too, to prepare the way for the completion of his anticipated Commentary.

After remaining in Bristol three years, Mr. Clarke was removed by the conference of 1801 to Liverpool. By this appointment he was obliged to leave many kind friends, and the learned Mr. Fox, to whom we have alluded, among others. With that gentleman, however, he kept up a correspondence after his departure. He had been in Liverpool but a few months before he projected the formation of a society for literary and scientific purposes. This association was instituted December 18, 1801, under the title of "The Philological Society," and was productive of much improvement and scientific investigation. In 1802 Mr. Clarke's health began to fail, and he went to London in order to obtain advice from the faculty there.

During his absence he wrote to his wife thus :—

“ I went this morning with Mr. Butterworth to consult Mr. Pearson, who said, ‘ You must totally cease from all mental and bodily exertion, except such as you may take in cultivating a garden, or riding on horseback. - I know not whether your disease be not too far advanced to be cured. The ventricles of your heart are in a state of disease ; and if you do not totally and absolutely abstain from reading, writing, preaching, &c., you will die speedily, and you will die suddenly. Did I not believe you to be in such a state of mind as not to be hurt at this declaration, I would have suppressed it, but as matters are, I deem it my duty to be thus explicit, and to assure you that if you do not wholly abstain, for at least twelve months, you are a dead man.’ Now, my dear Mary, you must not believe all this, but we will talk the business over when I see you. If I find I cannot do my work I will give it up ; I will not feed myself to starve the church of God : I will seek some other way of maintaining my wife and children.” God, however, saw fit to spare his valuable life many years.

While in Liverpool he was called upon by divine Providence to sustain severe affliction in the loss of his only brother, Mr. Tracey Clarke. He went from suffering to glory, and left behind him the sweet savour of a godly life and an unblemished reputation. He died at Maghull, near Liverpool, September 16th, 1803. In the

same year the conference removed Mr. Adam Clarke to Manchester. Here he engaged, as usual, in his literary and benevolent labours. He found the *Strangers' Friend Society*, which he had established in 1791, not only in existence, but in active operation. In 1804 he published an edition of "Memoirs of the Ancient Israelites," translated from the French of Abbé Fleury, and very much enlarged. He also became a contributor to the *Eclectic Review*, which was principally under the management of Mr. Samuel Greatheed. In that publication were inserted many able articles from his pen on various philological subjects.

For two years his health had been gradually improving; but he was called to experience great sorrow in the illness and death of his youngest daughter. She is represented to have been extremely lovely in person and manners. Her amiability was equalled only by her intelligence, and by the solicitude which she expressed lest her illness might cause her to be too troublesome to her parents. Whenever her cough permitted, she delighted to repeat hymns and passages of Scripture which she had committed to memory. Her weakness at last prevented her from kneeling. This caused her a great deal of distress, and bursting into tears, she exclaimed, "Mother, I cannot pray!" "Yes, my dear, you can," was the parent's reply. "How? I cannot kneel down." "But without kneeling, my dear Agnes, you can lie and *think* your prayers, saying them to yourself; for God,

you know, can *see* your heart, and *hear* what you have not strength to say aloud, as you used to do. You often lie and think of your father and mother, and talk to them in your mind when they are out of the room, do you not?" "Yes, my dear mother." "Then, my Agnes, do the same in reference to your prayers. Think of God as near you, which he is, and then your heart can pray to him as well as if you could kneel down and say your prayers at my knee." She clasped her hands over her breast, and was for some time silent; then opening her eyes, she exclaimed, with strong emotion, "O yes, mother, I feel that I can pray." The dear little Agnes, in this sweet state, yielded up her redeemed and purified spirit into the hands of its Creator, having just completed her fifth year.

The unfailing Source of consolation sustained Mr. Clarke under these severe dispensations of Providence, and he was still enabled to perform his ministerial duties and prosecute his literary undertakings. In 1805 he published a new edition of Claude Fleury's "Manners of the Ancient Israelites," which was received by the public with the same favour as the first edition.

Previously to his departure from Manchester, the "Philological Society" tendered him a vote of thanks for the able manner in which he had attended to the duties of president of that institution. This expression of the society's feelings was accompanied by a present of two

large silver cups, each holding a pint, and beautifully ornamented around the brim with a border of oak leaves, and an appropriate inscription.

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## CHAPTER VI.

Appointed to London—Presides at the Wesleyan Conference at Leeds—British and Foreign Bible Society—Visit to his first circuit—Receives the degree of A. M.—Conference at Liverpool—His plan for the relief of infirm ministers—His “Succession of Sacred Literature”—Receives the degree of LL. D.

AFTER remaining in Manchester two years, Mr. Clarke was removed by the Wesleyan Conference to London. Again he was called to separate from dear friends and valued literary associates. His departure from Manchester, and the removal of many of its members to London, left the Philological Society in too weak a state to protract its existence; consequently, in the course of a very few years it was dissolved.

The London circuit at that time included what is now contained in six circuits, under the care of six superintendents. Since Mr. C.'s previous station in the metropolis, many new chapels had been erected, and the amount of labour proportionably increased. With the burden of this ministerial charge upon his hands, Mr. Clarke was obliged to suspend all merely literary vocations, in order to attend properly to the secular and spiritual interests of the societies. He preached twice on the sabbath,



and two or three times during the week. He was now just beginning his public career, and entering upon the complicated duties it entailed.

In July of 1806 he attended the session of the conference at Leeds. Here he was actually obliged against his express wish to preside over the venerable body of his brethren in the ministry. The duties of that station confined him a great deal; and the letters which he wrote to Mrs. Clarke during his absence fully testify that he was conscious of the responsible office he held.

“The British and Foreign Bible Society” nominated him a member of its committee; and he was induced to yield to a sense of duty and the entreaty of his relative, Mr. Butterworth, to engage in this great and benevolent undertaking. His extensive Biblical attainments, and the proficiency he had made in Oriental studies, peculiarly fitted him to be useful in this sphere of labour. He entered with spirit into the consideration of publishing an Arabic Bible, — a question which, at that time, occupied the attention of the society’s committee. The important papers which he from time to time furnished exhibit a most accurate familiarity with the Arabic language, and great judgment and taste in matters of mechanical execution. The society were aware of the value of his assistance, and testified by their deference to his opinions, as well as by the passage of formal resolutions, their indebtedness to the

results of his labours. They, in addition, requested permission to present him with £50, as a testimonial of the value they placed upon the services which he rendered them at no ordinary sacrifice. This, however, he most "respectfully but peremptorily declined to accept," expressing himself in the note which contained the refusal in the following truly philanthropic manner:—

— "God forbid that I should receive any of the society's funds: let this money, therefore, return to its source; and if it be the instrument of carrying but one additional Bible to any place, or family, previously destitute of the words of eternal life, how much reason will I have to thank God that it never became any of *my* property!"

As soon as the society ascertained that the time was approaching when Mr. Clarke would be removed from among them, they immediately took measures to petition the conference to allow them to enjoy his continued co-operation. The letter was accordingly written, and presented to the conference by the two secretaries of the society, Rev. Messrs. Owen and Hughes.

It may be remarked of the "British and Foreign Bible Society," that at that time it was far from having reached a state of maturity. In its upward course to the height which it at present maintains, it has met with much opposition and embarrassment. Among its friends and assistants, however, it has numbered many men of great reputation and attainments; and

“He who bringeth mighty things to pass hath gotten himself the victory; and the word of the Lord hath had free course; it hath run, and it is glorified.”

In the summer of 1806 Mr. and Mrs. Clarke, and Mr. and Mrs. Butterworth, made an excursion into Wiltshire to see Mrs. Clarke's mother. In this tour Mr. C. had an opportunity of visiting his first field of labour, and in one of the letters which he wrote to his son Theodoret, he states that on the previous sabbath he “preached at Bradford to a large and deeply attentive congregation. ‘This was the first circuit,” he adds, “I travelled in, and it brought old things to the remembrance both of the people and of the preacher. In the evening I preached again at Trowbridge to an overflowing congregation: this was the first place I preached in as an itinerant preacher; and I recollect as I was passing down the chapel hearing a man on that occasion say, as if to himself, ‘Tut, tut, what will Mr. Wesley send us next?’ I was then young and extremely slight and juvenile in my appearance.”

Mr. Clarke was a close observer in his travels. The letters he wrote to his family from time to time, while on his occasional tours through the country, contain much valuable information for the antiquarian, and would form an agreeable travelling companion through those parts of the kingdom over which he passed. He returned from the trip just spoken of refreshed, and prepared to enter with new

vigour on the round of his usual duties and studies.

The literary character he had been forming now began to bring him into public notice. He had formed an acquaintance with the celebrated Professor Porson, through whose application he received the degree of A. M. from the faculty of King's College, Aberdeen. When Mr. C. learned that it was his intention to present his name to the faculty, he immediately wrote to him, requesting him not to make the application, stating that he had such high notions of literary merit that he thought all collegiate honours ought to come, "not only unbought, but unsolicited." The degree, however, was conferred, and he received a note containing the information early in February.

Mr. Clarke for a long time corresponded with the celebrated Robert Morrison, who went on a mission to China early in the year 1807. They were friends before the departure of that gentleman to Asia; and the letters he received from him after he engaged in the work which he espoused were of a most interesting character.

In July, 1807, Mr. C. attended the session of the conference in Liverpool. At this meeting he projected a plan for the additional comfort of the aged and infirm ministers, who had borne the burden and the heat of the day, and whose untiring devotion to the good of the church and the cause of Christ had elicited his admiration and won his affection. He pro-

posed that an asylum should be erected for the reception of superannuated preachers and the widows of those who had died in the work: that its situation should be eligible: that each family should have a specified number of convenient apartments: that arrangements be made to supply the institution with the "means of grace," and the necessaries of life: and that these be furnished them perfectly *gratis*. The rules proposed prohibited the admission of any one who had not been a regular preacher for the space of twenty years, and been declared superannuated on account of infirmities which prevented him from labouring; and no widow was to be admitted who had not been the wife of a travelling preacher twenty years, who had ceased to travel with him during that time, and had not maintained a fair unblemished reputation.

The plan and address was proposed to the conference, adopted, entered in their Minutes, and published in the Magazine.

In the month of September, 1807, Mr. C. published the first volume of a work, entitled "A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters to the Year of our Lord 345." His numerous engagements prevented him from completing this work, but in 1831, his son, the Rev. J. B. B. Clarke, A. M., brought it to a conclusion, with much time and toil, in one large octavo volume. A copy

of the first volume was presented to his friend and admirer, Lord Teignmouth, first president of the British and Foreign Bible Society, and elicited from his lordship a richly deserved compliment.

In the spring of 1808 Mr. Clarke received from Professor Bentley, of King's College, Aberdeen, the following communication :—

“ MY DEAR SIR,—I have the pleasure to inform you that this day this university has given another proof of its estimation of your merit, by unanimously voting to you the highest designation in its gift, that of LL. D. Permit me to add my sincere congratulations on the occasion, and to wish that you may long live to enjoy the rewards and fruits of your useful and meritorious labours.

“ You are already as much possessed of the degree as it is possible to be, but I shall soon have the honour to transmit to you the demonstration of it in the *sign manual* of all the members of the *senatus academicus*.

“ With best respects to Mrs. Clarke and family, I am, my dear sir, with warmest regard, yours,  
 JAMES BENTLEY.

“ *To Adam Clarke, LL. D.*”

The two diplomas of A. M. and LL. D. were sent to Mr. Clarke in the most honourable and flattering manner, the college refusing to accept even the customary fee given on such occasions.

## CHAPTER VII.

Connection with Rymer's *Fædera*—Reluctance to engage in the undertaking—Advice of his brethren—The labour—The resolution of the committee—Thoughts at the conclusion of the business—Librarian of the Surry Institution—Letter from Dr. Buchanan—Letter to his daughter—Prospectus of the London Polyglott—First part of his Commentary—Letter from the speaker of the House of Commons—Miss Mary F. Shepherd.

WE come now to notice Dr. Clarke's connection with the British government, as editor and compiler of "*Rymer's Fædera*," and the "Supplement" to that work. The object of this work Dr. Clarke left recorded in manuscript. Soon after the accession of King William and Queen Mary, Mr. Harley, afterward earl of Oxford, formed a plan to publish at the expense of the government all the *leagues, treaties, alliances, capitulations, and confederacies* which had at any time been made between the crown of England and other kingdoms, princes, and states, together with all collateral papers illustrating English history. This design he communicated to the earl of Halifax, who approved the plan, and had Mr. Rymer, then historiographer royal, appointed to carry it into execution. Royal warrants from the king and queen were issued, and orders made out to all the lords commissioners, &c., requiring them to deliver into Mr. Rymer's hands all documents that could at all assist him in the accomplishment of his design. The first warrant was

issued August 20, 1693, and the first volume was published eleven years after that date. Fourteen volumes appeared previously to Mr. Rymer's decease, which took place in 1713, and two additional volumes were prepared after his death by his assistant, Mr. Sanderson. Mr. S. added another volume, with an extensive index, and finally brought the whole up to twenty folio volumes. The first edition of the *Fœdera* was begun in 1704, and completed in 1717. It soon became scarce, and a second edition was soon published, under the editorial management of Mr. George Holmes, keeper of the Tower records. Another edition in ten folio volumes was issued at the Hague, 1738 or '39.

This work had remained untouched for seven years, when Dr. Clarke was recommended to the Rt. Honourable Charles Abbott, speaker of the House of Commons, as a fit person to undertake its completion. John Caley, Esq., secretary to the commission, was appointed to wait on Dr. Clarke and make a report at their next meeting. He accordingly called on Joseph Butterworth, Esq., whom he knew to be related to the doctor, and desired an introduction to him on the following Thursday.

Dr. Clarke met Mr. Caley at the appointed time, but that gentleman was not at liberty then to specify the exact nature of the business in which government wished to employ him. He was satisfied, however, that arrangements might be made to secure the valuable assistance of his erudition and labour.



This was in February, 1808. In a few days Dr. Clarke received a note from Mr. C., desiring him to call at his house. He did so, and was then informed that the work was to be "A Collection of State Papers of the same nature with those in Rymer's Fœdera, for a Supplement and Continuation of that Work;" and that he was desired to draw up an essay upon the subject, for his majesty's commissioners. He was surprised at this, and endeavoured to excuse himself, as his studies had not been of such a character as to prepare him for the undertaking. The secretary smiled, and said, "Mr. Clarke, you will have the goodness to try, and in the mean time pray draw up the paper which his majesty's commissioners require, and I am always ready to give you any directions and assistance in my power."

Dr. C. felt much hesitation in complying with this request. Before writing the essay, he laid the whole matter before the committee of preachers at City Road, asking their advice. The opinions they gave on the subject were various. Some said, "It will prevent you from going on in the work of the ministry;" others, "It is a trick of the devil to prevent your usefulness;" others, "It may rather be a call of Divine Providence to greater usefulness than formerly; and, seeing you compromise nothing by it, and may still preach, &c., as usual, accept it, in God's name;" and others, "If Mr. Wesley were alive, he would consider it a call of God to you; and so close in with it, without hesitation."

Dr. Clarke, having the sanction of many of his brethren, and being pressed by the commissioners to accept the appointment, could not retire, and accordingly drew up the paper the committee desired, which received their unqualified approbation. He was immediately appointed a sub-commissioner, and directed to collate the state papers necessary, with authority to procure such assistants as were requisite to prosecute the undertaking.

In addition to what belonged properly to the department of the Fœdera, he had to arrange the papers in other offices, in order to get at those to which he was obliged to refer. To do any thing effectual, he had to examine sixty folio volumes, and “write on a subject on which he had never tried his pen, and in circumstances the most unfriendly, as he was employed in the quarterly visitation of the classes during the whole time! He thought, he prayed, he read; and like John Bunyan ‘he pulled, and, as he pulled, it came.’” The manner in which the essay prepared under the circumstances just narrated was received, as before stated, was with the most unqualified approbation.

The state papers, published in Rymer’s Fœdera, commenced with the reign of Henry I., 1131, and came down through the first six years of the reign of Charles II., A. D. 1666. On the recommendation of Dr. Clarke, the commissioners resolved to begin the work with the Norman invasion, A. D. 1066, and bring it down to the accession of George III., A. D. 1760.

In farther reference to Dr. Clarke's essay, we make an extract from the minutes of the board :—

“ At a board of commissioners appointed by his majesty on the public records of the kingdom, holden at the house of the right honourable the speaker, on Friday, March 25, 1808 ; the secretary reported that Adam Clarke, LL.D., having been recommended, on account of his extensive learning and indefatigable industry, as a fit person to revise and form a supplement and continuation to Rymer's *Fœdera*, had accordingly prepared an ‘ essay, or report, on the best mode of executing such an undertaking ;’ which report the secretary delivered in, and the same being now read, the board, approving of the method suggested by Dr. Clarke for the execution of the work, ordered that the synopsis subjoined to this essay be returned to Dr. Clarke, to be filled up as proposed by him, for the purpose of completing the specimen from the conquest to the end of King John ; and the secretary is desired to obtain admission for him to the several public offices and libraries which it may be necessary for him to consult.

“ Ordered, also, that Dr. Adam Clarke do prepare a scheme for the first volume of the supplement to Rymer, and first volume of continuation thereto ; specifying, in the same manner as proposed in his synopsis, an enumeration of all the articles, or instruments, proposed by him to be inserted therein ; and

that he do lay the same before the board with all convenient despatch.

“JOHN CALEY, *Secretary.*”

It is unnecessary here to detail the immense labour through which Dr. Clarke had to pass, during his connection with this governmental business. We shall close this part of his history with an extract from his own account of the feelings with which he concluded the engagement :—

“Here I register my thanks to God, the fountain of wisdom and goodness, who has enabled me to conduct this most difficult and delicate work for ten years, with credit to myself and satisfaction to his majesty’s government. During that time I have been required to solve many difficult questions, and illustrate many obscurities; in none of which have I ever failed, though the subjects were such as were by no means familiar to me, having had little of an antiquarian, and nothing of a forensic education. I began the work with extreme reluctance, and did every thing I could to avoid the employment; but was obliged to yield to the wishes of some persons high in power, who had in vain, for seven years, endeavoured to find some person to undertake the task. \* \* \* Many endeavoured to carp at the work, but their teeth were broken in their attempt to gnaw the file. I hope I may now take leave of the work and my conflicts with—

*Hic victor cæstus artemque repono.\**

“To God only wise be glory and dominion,  
by Christ Jesus, for ever and ever. Amen.

“ADAM CLARKE.

“*Millbrook, March 30, 1819.*”

We have anticipated a considerable portion of Dr. Clarke's life, in order to give an uninterrupted account of his connection with the commissioners who had the charge of Rymer's *Fœdera*. We now return to him, in 1806, at which time he was in charge of London circuit. The task of attending to the pastoral duties of the many societies in that extensive field of labour was added to the other numerous engagements which divided his attention. In 1808 he was persuaded by his relative, Joseph Butterworth, Esq., and other intimate friends, to accept the librarianship of the Surry Institution. They urged upon him that, “if *he* did not accept it, the selection of its library would fall into the hands of persons less favourable to the propagation of true religion,” and as the institution was intended to be very extensive, the course it took in reference to religion would give a tone and character to those who enjoyed its advantages. Dr. Clarke's knowledge of books fitted him peculiarly for this station. For one year only he discharged the duties of the librarianship; after which he relinquished it, refusing to accept any remuneration for his services. During the year he was in the Surry Institution, he published “A Narrative

\* Successful, I my arms and art resign.—*Virg. Æn. lib. v., 484 v.*

of the last Illness and Death of RICHARD PORSON, A. M., Professor of Greek in the University of Cambridge; with a fac-simile of an ancient Greek inscription, which was the chief subject of his last literary conversation." It is mournful to think that a person of Professor Porson's abilities and profound erudition should weaken his intellect and hurry himself to a premature grave by almost ceaseless dissipation.

The following letter from Rev. Dr. Buchanan shows that Dr. Clarke was not illiberal of his time, nor in his sentiments, in reference to religious matters :—

“REV. AND VERY DEAR SIR,—A considerable time ago I had the pleasure of your valuable letter, informing me of what Mr. Brunton had written to you respecting the translation of the Scriptures into Turkish. As none of the members of our society knew any thing of that language, we were happy to find that he had written to you; and the opinion which you express of his qualifications for the important work in which he is engaged, affords us the greatest satisfaction. When I laid your letter before the directors, they desired me to assure you that they are much gratified by the interest which you take in the success of our mission, and are deeply sensible of the importance of the service which you have rendered it.

“Owing to the unhappy difference existing between this country and Russia, we have had no letters from *Karass* since the month of June. Mr. Brunton had been seized with a bad fever

very soon after he wrote to you, and for some time his life was despaired of; but blessed be God, who heard the many prayers put up for his recovery, and has spared a life so truly valuable. The types and paper had reached Sarepta, and I hope have long ere this arrived at Karass. I have heard nothing of the second parcel which you had the goodness to procure for our missionaries; but I trust that, through the favour of Providence, it will reach them in safety. With fervent wishes for your health, comfort, and success in the various and important labours in which you are engaged, I remain, with much respect and esteem, reverend and dear sir, yours most faithfully;

“WALTER BUCHANAN.

“*Edinburgh, October 1, 1808.*”

While Dr. Clarke's children were at school, he wrote to them often and affectionately; and the following letter to his second daughter is a specimen of the manner in which he kindly encouraged them in their studies:—

“*London, July 4, 1809.*

“‘Will not my dear father write a letter to poor Eliza?’ So I think I heard mother read from a letter lately received from Trowbridge, to which question I reply,—

“MY DEAR ELIZA,—I will cheerfully write to you such a letter as my circumstances will admit, and will assure you that, if I should be entirely silent, it would be no proof of my want

of affection for you, as I love you with as much sincerity and warmth as any father should love his child. It has often given me great pleasure to reflect that, though you are not under our eye, you are under that of an affectionate grandmother and aunt, who will supply our lack of service: repay their kindness by gratitude and obedience: learn all you can, for *youth* is the time, and the time *alone*, in which learning can be attained. I find that I can now remember very little but what I learned when I was young. I have, it is true, acquired many things since, but it has been with great labour and difficulty; and I find I cannot retain them as I can those things which I gained in my youth: had I not got rudiments and principles in the beginning, I certainly should have made but little out in life, and it is often now a source of regret to me that I did not employ that time as I might have done, at least to the extent that my circumstances admitted: but for my comparative non-improvement I can make this apology,—my opportunities were not of the most favourable kind: for I was left to explore my way nearly alone, and was never informed how I might make the best use of the understanding God had given me. I have felt this defect in my own education so distressingly that I was determined my own children should not have to complain on the same ground, and therefore we have endeavoured to give you and your brothers and sisters all the advantages in our power; if you improve them, so as to grow wise and



good, we will praise God for you, and rejoice that, by suffering some privations ourselves, we have been enabled to afford you the means of obtaining useful knowledge, and the fear and love of God.

“I hope to pay you a visit, probably in the course of a few days; I shall rejoice to see you both in health, growing in stature, improved in your learning, and fearing God: without the latter, all the rest are not worth a rush.

“With heartiest love to your grandmother, and aunts Bishop and Butterworth, and your sister, I am, my dear Eliza, your affectionate father,  
ADAM CLARKE.”

It appears that Dr. Clarke first published his “Prospectus of his intended edition of the Old and New Testaments, with Notes,” in the year 1810.

Dr. Clarke exerted himself very strenuously in order to bring about a new edition of the London Polyglott. He even drew up a plan, in conjunction with the learned Rev. Josiah Pratt, which was proposed to several literary persons, and friends of Dr. Clarke, among whom were Lord Teignmouth, the Bishop of St. David's, Doctor Williams, Professor Shakespeare, and Archdeacon Wrangham. The plan was maturely discussed, and Dr. Clarke had a specimen sheet of the work printed, a copy of which was sent to each of the “lords temporal and spiritual,” and to the different members of his majesty's government. All the noble efforts

of the most devoted friends of this cause proved abortive, and the desirable end of their plans was never attained.

The first part of Dr. Clarke's Commentary now made its appearance. The general preface of the work was dated London, July 2, 1810. Of this production we need say nothing by way of compliment; it is known as far as the name of Adam Clarke has reached. It will ever remain a monument of untiring industry, patient investigation, and laborious research, and hand down the name of its author to the latest posterity as a profound Biblical scholar, a discriminating critic, and a divine deeply versed in "the mystery of godliness."

We cannot forbear quoting here a letter from his friend, the right honourable speaker of the House of Commons, acknowledging the reception of a copy of his notes on the book of Genesis.

*"Kidbrook, Sept. 15, 1810.*

"SIR,—I am obliged to you for the book which you have done me the honour of sending to me; and it is without surprise that I receive from your hands a work so learned and laborious as this appears to be, upon the first view of its contents.

"Although your unwearied exertions in the discharge of every duty which you undertake would lead me to hope that they may be able to accomplish even this great work in addition to your other engagements; yet I cannot but be, in some degree, apprehensive that the

progress of an historical collection of national records\* will be necessarily retarded by so formidable a competitor, whose claims upon your time will not be easily satisfied.

“Most heartily wishing you all the blessings of health and strength requisite for the prosecution and accomplishment of your various and valuable labours, I am, with the sincerest respect, ever, sir, your faithful servant,

“CHARLES ABBOTT.”

It is needless to multiply testimonials of the high regard which the Commentary soon won from the great and the learned; the general circulation it has obtained, and the almost universal suffrage in its favour, are too well known to be referred to.

It was during the year 1810 that Dr. Clarke first became acquainted with the extraordinary Miss Mary Freeman Shepherd. This lady, although an Englishwoman by birth, was a descendant of one of the most powerful families of Italy. It was her lot to enjoy such an intellect as is seldom found in man or woman; and to it she added the polish of a most excellent education. Her acquaintance with languages was very great, and she possessed a thorough and extensive acquaintance with general literature. Feeling a deep interest in the Jews, she applied herself assiduously to the study of the Hebrew language, and the history of the Jewish nation. She was educated at

\* Rymer's *Fœdera*, with which he was then engaged.

Rome, and was a strict Roman Catholic. With Dr. Clarke she maintained a long and interesting correspondence, and some of the letters he received from her were highly interesting. We will give one, as it contains an allusion to an occurrence in the family of Charles Wesley :—

“MY DEAR SIR,—The bearer is come to me as a servant, and, would you believe it, I took her because she and her friends are Methodists: she knows no Methodist in town, nor even your places of worship. Attached as I am to my own people, I would not put hindrances, but, on the contrary, all lawful furtherances in the way of others in their different roads, and would have every one follow strictly the dictates of his own conscience. I therefore send her to you, as a minister of her own persuasion: she appears to me to want a guide, and to meet with Christian associates; otherwise she will go backward instead of forward, and perhaps ultimately be laughed out of all religion.

“I should be glad if you would return me my ‘William and Jesse:’ ‘Bartholomew Fair:’ ‘Poems on Religion:’ ‘Prose Essay on the Privileges of Women:’ on the ‘Law of Moses:’ ‘On Education, both of Males and Females:’ and other fragments; and my ‘Jews’ Catechism,’ which is worth all I ever did or can write. I return you the Rev. Mr. Creighton’s Letters, &c., &c., and am not in the least offended at, but rather edified with his delicacy

and tenderness, in fearing to give a poor Roman Catholic pain at his condemning what I condemn as heartily as he doth—the *inquisition*, and all *cruelty* and *persecution*, nay, all *cunning arts* to make *converts*. I practise, as you see, a very different system: perhaps I may swindle away this poor Sarah Boswell from your chapels to ours; but I send her to Dr. A. Clarke, not to Bishop Douglass. And here I cannot help disculpating myself from the general belief spread among Mr. Wesley's people, of my having made young Samuel Wesley a Papist: he was made one two full years before I ever saw his face: I had not the smallest share in making him a Catholic: a Frenchman, who went to his father's house, was his converter: I heard of it only by accident from a Mr. Payton, a famous performer on the *viol de gamba*, and I persuaded Samuel Wesley not to live in criminal hypocrisy and deception, but to tell his father honestly the fact, lest he should hear of it from others: he had not the courage to do this, but begged me to break it to his father. I said it would be indecorous, and not treating him with the respect and regard due to a clergyman, a gentleman, and a parent: but that the late dutchess of Norfolk, whose own feelings had sustained a similar trial,—a son quitting the religion of his ancestors,—would best sympathize in tenderness of feeling with Mr. Charles Wesley, and announce to him, in all the delicacy of Christian charity, his son's change of religion: besides these reasons, I

wished to show Mr. C. W. all possible honour: the dutchess went in person, and showed him all respect and regard. So far, and no farther, was I concerned; and afterward, in endeavouring to persuade this two years' old convert to live soberly, temperately, and piously; for this, and only this, I have done ample penance: for it is my peculiar vocation, not by choice, but per force, to be a very Issachar, crouching down under heavy burdens of ingratitude, and scourged with defamation into the bargain. If I did not look to the remuneration of future rewards, as Moses did, I should sink under, not the reproach of Israel, but the reproach of Egypt. All this is necessary medicine, or God would not give it, to save me from hankering after the flesh-pots of Egypt, its garlic, and its onions. I remain, dear sir, yours,

“M. FREEMAN SHEPHERD.”

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## CHAPTER VIII.

Visits Ireland—Familiar scenes—Death of his mother—Opinions respecting his Commentary—His remarks on the temptation of Eve—Facetious verses—Visits Cambridge—Elected fellow of the Society of Antiquaries—Missionary sermon—Letter from the British and Foreign Bible Society—Retires to the country—Agricultural pursuits—Attention to poor sailors—Letter from R. Perceval.

In the month of May, 1811, Dr. Clarke, accompanied by Mr. Butterworth and his eldest son, paid a visit to his native country. Passing

over the part of his diary which contains remarks on the various places of note which they passed, in their route, we come to his journal of

*June 13.* "We proceeded," says he, "to Maghera, and on the way I stopped at a place where I had passed my youth. This I found exceedingly interesting. I walked into the house where I had passed several years of my infancy, and felt a number of indescribable emotions. The present inhabitant was a daughter of one of our old neighbours; but half of the nice house is fallen down, which I regretted. I went into the grounds where I had often sported, read, talked, searched for birds' nests, and caught jack sharps, &c. . What a transition from five years to almost fifty! and how difficult to connect the habits of these two distant periods! and for the gray-headed man to realize his present feelings with what pleased him when a child!

"I came to Maghera, and went to see the place where I first went to school. The sight of this spot brought many long past scenes to remembrance. \* \* \* \*

After contemplating different parts of this town, formerly well known to me, and inquiring after its ancient inhabitants, most of whom I found had ceased to live among men, I returned to the inn, dined, and not being able to procure a chaise, my companions agreed to walk to Garvagh, a journey of about ten English miles: we accordingly set out, and had an interesting and

pleasant walk over roads I had assisted to form between thirty and forty years ago."

On the next day they visited the place where the doctor received the principal part of the little education with which his earlier days were favoured. He called on a schoolmate whom he had not seen for forty years, but still retained a perfect recollection of him. The village in which he had lived was entirely gone, and of a spire which was seventy-five feet high not one inch remained.

"*June 17.* We set off for Coleraine, and on arriving there, were received with every demonstration of joy by the friends: here I am with a people among whom I received my first religious impressions: I have hurried all over the town; it is the neatest and cleanest in all the north of Ireland. I found my recollection of it perfectly correct; and the whole town appeared to me in a few minutes as familiar as if I had been only a week absent: one idea gave rise to another; and by association, link after link, became distinct and clear. I went to Ballyaherton, where my father had resided for years, and where I first heard the Methodists, and where I was brought to the knowledge of God.

"Coming to a house, now in a state of dilapidation, I asked permission of the good woman I met at the door to walk in. She said, 'It is too mean a place for such a gentleman as you to enter.' 'Good woman,' said I, 'do not say so; I have spent several years in this very



house !' She wondered at the intelligence. I gave a piece of silver to each of her children, and then took my leave, to call on an old school-fellow, Captain O'Neill."

While on these tours of recreation, Dr. Clarke proved himself a zealous minister by the frequency of his preaching. His heart's desire was, to see sinners coming to that God who is still the *Friend* of sinners, and will be found of all those that seek him.

On his return from this trip to Ireland, he found that death had entered the family circle, and deprived him of his beloved mother. Before leaving England he called on her at Bristol, and though very infirm, she retained full possession of her faculties, and spoke with cheerfulness on the subject of death. The melancholy event of her dissolution occurred so immediately before his arrival that he had no knowledge of the bereavement he had sustained until he entered the house. The feelings which agitated his bosom when he learned that she who had watched over his infancy, guided his youth, and comforted his manhood, had gone down to the grave, in his absence, can be better imagined than described. He passed immediately to his closet, and there, in the seclusion of its privacy, communed with God and his own soul. "The heart knoweth its own bitterness, and a stranger intermeddleth not with its joy."

We have seen that Dr. Clarke had commenced the publication of his Commentary. To this work he still devoted his attention ; and

the manner in which he investigated every subject that came up in the prosecution of this very laborious undertaking may be learned from the following anecdote:—A clergyman, once calling upon the Rev. Ely Bates, saw the first part of the doctor's Commentary lying upon the table. He opened it, and happened to turn to the part where the author endeavoured to prove by calculation that the ark of Noah was not only sufficiently large to contain all the animals mentioned, but also sufficient to supply their wants during their sojourn on the waters. When he had finished reading the criticism, he closed the book, exclaiming, "Thank God, I never found these difficulties in the sacred record." Mr. Bates replied, "Yes, sir, you have found them as well as Dr. Clarke; but the difference is, you always leaped over them, but he goes through them."

The very first part of his work gave rise to a great deal of criticism. Relative to the creature which tempted Eve, which in the original is named *nachash*, Dr. Clarke states as probable, that it was not a serpent, nor any kind of serpentine genus, but rather a creature of the ape kind. He states his reasons at large in support of this criticism, and modestly adds, "If any person should choose to differ from the opinion stated above, he is at perfect liberty to do so: I make it no article of faith, nor of Christian communion: I crave the same liberty to judge for myself that I give to others—to which every man has an indisputable right; and I hope that no man

will call me a heretic for departing, in this respect, from the common opinion, which appears to me to be so embarrassed as to be altogether unintelligible."

Notwithstanding this generous concession, the whole army of pseudo-critics and pamphleteers attacked the work with almost unparalleled fierceness; and prophets were not wanting to predict for the Commentary a languid existence, or a premature death. But it was made of "stuff" too "stern" to yield to such weak efforts.

Others, however, admired and adopted the hypothesis: and some used even banter, an anonymous example of which appeared in one of the public papers. It is supposed to be the production of one of Dr. Clarke's friends, the Rev. Richard Reece, known to many in this country as one of the delegates from the British Conference to the General Conference of the Methodist Episcopal Church in this country.

LINES ON THE NACHASH OF DR. ADAM CLARKE.

The Rev. Dr. Adam Clarke asserts,  
It could not be a serpent tempted Eve,  
But a gay monkey, whose fine mimic arts  
And fopperies were most likely to deceive.

Dogmatic commentators still hold out,  
A *serpent*, not a *monkey*, tempted madam;  
And which shall we believe? Without a doubt  
None knows so well who tempted EVE as ADAM.

*Lake of Letter-Kenny.*

R. R.

Thus annoyed by the attacks of critics, and cheered by the encouragement of friends, and the commendations of the great, Dr. Clarke pursued "the even tenor of his way," labouring

assiduously at the *Fœdera* and the Commentary. At the commencement of the year 1812 he had completed the Pentateuch and the book of Joshua. He was often interrupted in the regularity of his pursuits by having to make visits to distant places, in order to consult papers and documents relative to the work he was editing for the government. We find him in April of 1812 visiting Cambridge, examining the university library, and the libraries of *Corpus Christi* and Magdalene Colleges, principally with reference to the *Fœdera*. He was, also, engaged here in collating the MS. of an old poem, called "King Hart," by Gawin Douglas, for his friend Lord Glenbervie. This was a work of no small magnitude, and Dr. C. received the sincere thanks of the noble lord, who was a descendant of the author of King Hart.

In June and July he made a second visit to Ireland, returning from which he proceeded to Oxford to examine the Bodleian Libraries. We make an extract from his diary of

"August 6.—I went to my examinations, and afterward, by Mr. Gaisford's invitation, dined in hall at Christ's College. After dinner I spent two hours very agreeably with him in the common-room."

In addition to this, "it was no small gratification to a Methodist preacher to dine, and to sit on the same seat, and eat at the same table where Charles Wesley, student of this college, often sat and dined; and where that glorious work, by the instrumentality

of which some millions of souls have been saved, had its commencement, in conjunction with Mr. John Wesley, of Lincoln College. O! what hath God wrought since 1737!"

On the 5th of March, 1813, Dr. Clarke was elected Fellow of the Society of Antiquaries. This was gratifying to him, as it suited his taste, and because it came to him *unsought*, as indeed did all the honours which were ever bestowed upon him. In July of this year he completed another part of his Commentary.

In 1814 Dr. Clarke published a work called "A Short Account of the Introduction of the Gospel into the British Isles, and the Obligation of Britons to make known its Salvation to every Nation of the Earth; in an Address delivered in the Chapel, City Road, London, Dec. 1, 1814, at the Formation of a Missionary Society among the People called Methodists, in that City," &c. In the same year he became acquainted with Hugh Stewart Boyd, Esq., a celebrated Greek scholar. An essay on the Greek article by this gentleman is inserted at the end of Dr. Clarke's commentary on the Ephesians, and a postscript to this essay, by the same author, at the conclusion of 'Titus.

The infirm state of Dr. Clarke's health obliged him to seek a retreat from the accumulating duties of a city life. Accordingly on the 20th of September, 1815, he removed his family to Millbrook, an estate he had purchased a few miles from the city of Liverpool. He was urged by the different religious and benevolent socie-

ties with which he was connected in the metropolis still to remain and continue his labour among them. The following letter from Rev. John Owen, secretary of the British and Foreign Bible Society, will show how that society valued his services. It is dated

*“ Fulham, April 22, 1815.*

“MY DEAR SIR,—I am instructed by the committee of the British and Foreign Bible Society to express their deep concern at the intimation you threw out on Monday last; an intimation too strongly corroborative of the general report of your intention to retire from the metropolis, and thereby to withdraw from the society the continuance of those services which you have hitherto rendered them in administering the affairs of the institution. On the extent and value of those services it would be superfluous to expatiate or insist; they are of a nature so distinct from any which others among us have performed, that you cannot be insensible of their great utility, however your modesty may restrain you from allowing them the estimation they deserve.

“But permit me, my dear sir, to observe, that the case which I am instructed to urge upon your consideration is one wherein your personal humility, the greatest, indeed, and most honourable of endowments, must be subordinated to a just appreciation of those literary acquirements which fit you so eminently for the service of God, in promoting the correct publication of his word.

“I need scarcely acquaint you that there is a department in the business of our committee which no one but yourself is competent to direct. In that department we can work with you, or rather under you; but we can do nothing without you. Reflect on the *Arabic*, the *Ethiopic*, the *Abyssinian*, and the *Syriac*; in all which languages we stand pledged to the world for something that has not yet been executed; and then ask your own heart what you think we shall be able to accomplish in either, if you should resolve to abandon us. I say nothing of the assistance which we have been in the habit of receiving in all our transactions, both literary and mechanical, from your general knowledge of business, and particularly with your extensive acquaintance with the practical details of typography.

“A slight examination of the minutes of our printing and miscellaneous committees would show how much the ordinary concerns of the society have profited by your exertions, and how ill we can afford to spare you from the lowest department of its service.

“I am aware I am using a liberty for which I ought to apologize. It is not, I know, for the British and Foreign Bible Society to interfere with those arrangements which you may judge it expedient to make in disposing of yourself and family; but having witnessed and participated their regret on the occasion to which I have referred, and been charged with expressing it in terms as strong as decorum

would allow, I have felt it my duty to speak in such a manner as to leave no doubt on your mind how great importance the committee attach to your continuance among us, and with how much pain they contemplate the possibility of your removal. I am, my dear sir, yours very faithfully,

JOHN OWEN,

*“Sec. to Brit. and For. Bible Society.”*

To this highly complimentary letter, Dr. Clarke replied; informing the society that, although he still felt the same strong attachment to the cause in which they were engaged as ever he did, yet circumstances called for a removal of his family from the metropolis, and to these calls he must yield: he left with them the best wishes for their success, and a promise to remember them at a throne of grace.

After a long residence in the metropolis, Dr. Clarke rejoiced to be removed from its innumerable cares to the calm and quiet of retirement. The good effect of this step was soon seen in the decided improvement of his health.

At the request of the Methodist society at Manchester, he was appointed by the Wesleyan conference to that place, where he preached once a month, and filled up the other sabbath mornings by preaching in Liverpool, or at some of the nearer appointments. The most of his neighbours were Roman Catholics, and the Methodist chapels were two or three miles from his house, a distance too far for his family to attend. He consequently erected a chapel



on his own estate, which was embraced in the plan of the preachers who travelled that circuit. The congregation at first was very small, consisting of a few Protestant colliers and their children, the village school-mistress, shoemaker, and blacksmith, and Dr. Clarke's family.

Every hour that could be spared from his studies he spent in cultivating his garden, and in agricultural pursuits. The results of many of his observations in these pursuits have been embodied in his notes on the New Testament. In this employment he found sufficient amusement; and busied himself in making improvements on his estate, exhibiting the neatness which characterized his actions in all that he undertook.

To the poor of his neighbourhood he was peculiarly attentive, supplying them with Bibles and Testaments, and regarding their spiritual wants by the establishment of a Sunday school, in which the members of his family were principally engaged.

The commencement of 1816 was peculiarly severe; and many hundreds of sailors, without means of support, were thrown upon the benevolence of the inhabitants of Liverpool. Dr. Clarke, on hearing the affecting tale of their distress, prepared some of his untenanted cottages, and in these put a quantity of straw and blankets, and had twenty of the poor fellows brought down from Liverpool to Millbrook. They were employed during the day in making a road to his house, and assembled at regular hours to their meals in the kitchen. Here they

had all that was necessary to make them comfortable. The doctor endeavoured to dissuade them from the use of tobacco, but they pleaded with such humorous eloquence, that he had to yield to their earnest entreaties. One of them replied to his expostulations, "Indeed, sir, I cannot give it up; if you had been in the four quarters of the globe as I have been, in storms and tempests, in heat and cold, in hunger and thirst, and often in battle, you would have known the comfort, as well as myself, of having such a companion." To this argument the doctor could furnish no reply.

In return for a copy of his sermon on "Salvation by Faith," published about this time, he received a letter from his friend, Dr. Perceval, whose lectures he had attended in Dublin Medical College, and to whose professional skill he was indebted, during a severe illness, while stationed in that city. It is dated

*"Kildare Place, Dublin, July 8, 1816.*

"MY DEAR SIR,—Looking back over a period of many years, when our friendship first commenced, I cannot but admire the mighty working of Providence, who, from a spark, which I then conceived was ready to be extinguished on this earth, has now raised to himself such a burning and shining light: little did I think that a frame so enfeebled, so afflicted, could be fitted to encounter such labours as it has since endured: but animated by that truth which not only presented itself to your sight,

(you remember the Greek inscription on your window—'God is love,') you were enabled, by having it constantly infixed in your mind, to submit with filial confidence to the chastisement of your heavenly Father, and he has in due time exalted you. May you go on from strength to strength, until you shall appear before the God of gods in the heavenly Zion.

"Yours, with sincere respect and affection,

"ROBERT PERCEVAL."

## CHAPTER IX.

Visits his native country—Attention to animals—Accident in repairing his house—Elected member of the American Antiquarian Society—Takes two Buddhist high priests under his charge—Their appearance and disposition—Astonished at snow—Their disinterestedness—Dr. Clarke makes another "preaching expedition"—Accident at St. Austell's—Baptizes the two priests—They return to Ceylon—Dr. Clarke visits Ireland again—Family festival—Elected a member of the Royal Irish Academy—Visits Epworth—Family meeting.

IN June of 1816 Dr. Clarke made a tour through a part of Scotland and Ireland, and thus had another opportunity of visiting the place of his nativity, and spots that were familiar to his childhood. In his journal he says, "At a little village called Burnside I visited the old barn, where, for the first time, I heard a Methodist preacher; the house in which my father had for several years resided; and the

field where, after earnestly wrestling with God for mercy, I found his peace, after having endured a great fight of affliction, and sore distress of soul. These places are all interesting to me, and in making this record, I am in some measure recording the mercy and loving-kindness of the Lord to myself: I visited the house of a Mr. Patterson, a family who had, in my childhood, showed me paternal affection; but all, except one member of the family, are dead, and the house itself is in comparative desolation."

"June 29.—We left Coleraine, and proceeded to *Garvagh*, where, having bespoken dinner, we went to a place called *Grove*: and leaving our chaise on the side of the road, we ran across the fields to a place where I had lived from my tenth year. The house is partly fallen down, and the rest is in a most miserable state.  
\* \* \* I proceeded to see the school where I had my classical education. Formerly it was situated on the skirt of a wood, and commanded a fine prospect of the neighbouring fields; and the boys who could be trusted were permitted in the summer to go out among the trees to learn their lessons. In this wood I read the Pastorals and Georgics of Virgil; and had almost every scene of these inimitable poems exhibited to my view from this spot. But what a change is now here! the beautiful wood is entirely cut down; not even the brambles are left; sheep, goats, and larger cattle, no longer browse on the neighbouring hill; and

the fields are rudely cultivated, and the school-house is itself become the habitation of two poor families.

“While thus going over the scenes of my boyhood, and observing the ravages time had made among persons and things, my mind was alternately affected with pleasing sensations and melancholy gloom; but as the objects which produced the agreeable emotions were all either gone or essentially changed, the melancholy predominated, and at last became the sole feeling. On the whole I received little pleasure from this visit, and returned to Gargagh; and having dined, set off for Maghera, and stopped there to visit the places of my earliest infancy, and where I learned my alphabet. Now persons, houses, trees, enclosures, &c., are running rapidly to decay! I witnessed several things here which tended to deepen the gloom which the former objects diffused.”

The doctor reached home early in July, and a letter to one of his sons in London, written immediately upon his arrival, after stating the health of the family, proceeded to notice the animals in the field, which he said he had lost no time in going to see. “I found,” he adds, “the donkey lame, and her son looking much like a philosopher; it was strange that even the bullock, whom we call *Pat*, came to me in the field and held out his most honest face for me to stroke it. The next time I went to him he came running up, and actually placed his two fore-feet upon my shoulders with all the

affection of a spaniel: but it was a load of kindness I could ill bear, for the animal is nearly three years old: I soon got his feet displaced. Strange and uncouth as this manifestation of affectionate gratitude was, yet with it the master and his *steer Pat* were equally well pleased: so here is a literal comment on 'the ox knoweth his owner,' and you see I am in league with even the beasts of the field."

Early in the spring of 1817 an almost fatal accident occurred while Dr. Clarke was having some alterations made in his house. The workmen engaged, while removing some part of the under building, failed to supply suitable props, and the breakfast room, which by this means was left unsupported, gave way, and was separated from the other part of the building. The drawing room and dining room were also much injured. It was with difficulty that the family escaped uninjured, and while the breakfast room was almost suspended in the air, they were not permitted to endeavour to rescue any of the furniture, lest the movement should cause still farther injury. The doctor's presence of mind prevented a great deal of harm, which the fear of the workmen would have suffered to occur, and all the members of the family escaped uninjured.

On the third of October of this year Dr. Clarke was elected member of the American Antiquarian Society.

In May of 1818 Dr. Clarke went to London, to preach two of the annual sermons in aid of the

funds of the Wesleyan foreign missions. While on the platform at one of these meetings he received a note from Sir Alexander Johnstone, then just arrived from the island of Ceylon, requesting an immediate interview. They met on the following day, and Sir Alexander informed him that he had brought along with him two high priests of Budhoo, who had left their country and endured many privations in order to learn the truths of Christianity. What a reproof to us who have those truths, but are so shamefully neglectful in cultivating a more intimate acquaintance with them!

On the tenth of May Dr. Clarke first saw these two young heathen priests. One of them was named *Munhi Rat'hana Teerunanxi*. He was twenty-seven years old, and had been a high priest eight years. *Dherma Rama* was twenty-five years old, and had been six or seven years in the priesthood. They were about five feet and a half high, and quite black. They had very regular features, and fine, intellectual countenances, and were clothed in the usual dress of their native land—a tunic of brocade, with gold and silver flowers; a sash around their waist, and over all a yellow garment. Their appearance was quite prepossessing, and Dr. Clarke soon began to take a deep interest in them.

The Missionary Society put them under his care, to be instructed in the doctrines of Christianity and the principles of science; and with them he started for Millbrook. This was a great

and laborious undertaking. Here were two youths, almost wholly unacquainted with the English language, and perfectly ignorant of even the elements of science and the spirit of Christianity. The deep-rooted prejudices of education were to be eradicated; the innumerable questions which are suggested to an inquisitive mind, just opening a new book of knowledge, were to be answered; and amid the confusion necessarily caused by the number of subjects thus suddenly presented, their minds were to be directed successfully to the consideration of those which would be most useful to them.

Among many things that arrested their attention, and fixed their interest, were frost and snow. They believed that all they had heard respecting them were but merely efforts to affect their credulity; and when they were assured that they would be able to walk on the large fish pond before the house, they earnestly desired the time to come when they should see all these things for themselves. The first snow of that winter fell in the night, and in great abundance. Their window looked out upon the garden, and when they arose in the morning, and beheld the "wide white world before them," their surprise amounted almost to a sensation of fear. They ran in to Dr. Clarke, and he accompanied them to the garden, where they were permitted to handle this wonderful substance. Their surprise soon yielded to pleasure, and it was difficult to prevent them



from exposing themselves to the severity of the weather. Not long after this the fish pond became frozen, and they saw what they had long desired to behold, "solid water." They at first feared to venture on its surface, but after Dr. Clarke went to the middle of it, and all the rest of the family, the females not excepted, they mustered sufficient courage to go on it themselves. When Dr. Clarke's nephew put on his skates, and "began to pass over its surface with a motion like that of flying, their doubt gave way to that of ecstasy, and they too walked on the solid water, with no less delight than amazement."

In April of 1819 the elder of the two Singalese priests had translated into that language, at the request of Sir Alexander Johnstone, a piece of poetry written by Miss Hannah More.

A circumstance is related of the priests, which shows how perfectly disinterested they were. The director of a great *plate glass* manufactory sent them, as a present, two fine plates for toilet glasses. They admired the silvering and the workmanship, but took no farther interest in them. When Dr. Clarke urged upon them the kindness of the gentleman who sent them, they were silent and somewhat pensive. At length one of them spoke and said, "We are obliged to Mr. S., but we will not have them. We came to England without money, without goods, without clothes, except our priests' garments; we will take nothing back with us, but one coat apiece, the gospel

of Jesus Christ, and the books you have promised us. No, if God give it, [that is, God being their helper,] we will take no presents: and carry nothing from England, save that which covers us, your Bible, and the gospel of Jesus Christ." No explanations would satisfy them; they refused to receive the plates: and on the principle of a disinterested desire to have nothing but Christ, they persisted in their refusal.

At the close of 1819 we find Dr. Clarke on another of his "preaching expeditions," the object of which was to gratify his old friend, Mr. Maby, of Camelford. A part of one of his letters was written from the last projecting point of rock at *Land's End*, with nothing but waves between him and the American continent. It was at this place that Mr. Charles Wesley is supposed to have written the lines,

"Lo, on a narrow neck of land,  
'Twixt two unbounded seas I stand," &c.

This promontory stands two hundred feet from the surface of the water; and the raging waves of the British Channel to the left, and the billows of the Atlantic Ocean in front, seem to unite to overthrow it. The sign of the inn in the little village near this place has on the side toward the *Land's End* these words, "The first inn in England," and on the other side, "The last inn in England;"—the "first" as you approach, and the "last" as you retire.

At *St. Austell's*, where he preached October

22d, the crowd was immense, and just as he announced his text the gallery gave way; the timbers came out, yet it did not fall, but the confusion was awful. If it had fallen, the doctor would have been one of the first victims. He stood, however, and preached after the galleries had been cleared. By what a slight tenure do we hold our earthly existence, and how small a breeze could break the thread that binds our souls to earth!

In the early part of the year 1820 the Buddhist priests urged Dr. Clarke to admit them into the Christian church by baptism, which they had so long and so earnestly desired. He had hesitated in taking this step, that they might have a full probation, and show what manner of spirit they were of. Previously to administering this solemn ordinance, he conversed with them seriously on the nature of the vows they were about to make, and "commending them, body, soul, and spirit, to the Searcher of hearts, on Sunday, March 12, 1820, after having preached at the large Brunswick chapel in Liverpool, in the presence of hundreds of deeply interested and attentive persons, he solemnly baptized them in the name of the ever-blessed Trinity."

Shortly after this it was resolved that the priests should accompany Sir Richard Otley, (who had been appointed as judge of their native country) to Ceylon. The pain which they felt in leaving Millbrook, and the family, to which they had become strongly attached, was

manifest by their weeping, and deploring the occasion which called for their separation. They went all over the house, visited their favourite walks, and the spots they were wont to frequent. After Dr. Clarke had earnestly commended them to the protection of the Lord, they covered their faces with their hands, and in inexpressible grief entered the chaise which was to carry themselves and Dr. and Mrs. Clarke to the London coach. They received from their friend the following testimonial:—

*Copy of a Letter from Dr. Clarke to Joseph Butterworth, Esq.*

“MY DEAR SIR,—I think I can most safely give the following certificate to the Singhalese in question:—

“TO ALL WHOM IT MAY CONCERN:

“Adam Sree Goona Munhi Rat’hana, formerly a Teerunanxic, or high priest of Budhoo, in the temple of Doodbandhuvé, near Galle, in the island of Ceylon, was on the seventh May, 1818, with his cousin, Alexander Dherma Rama, also a Teerunanxie of the same temple, placed under my care by the honourable Sir Alexander Johnstone, late chief judge of the island of Ceylon, in order to be instructed in the Christian faith; and during the space of two years have continued under my roof, and have given such satisfactory proofs of their total change from every species of idolatry and superstition, and thorough conversion to Christianity, that I judged right, on their earnest appli-

cation, after eighteen months' instruction, to admit them into the Christian church by baptism, which was administered to them in Liverpool, 12th March, 1820, according to the form of the Established Church of England.

“As they now intend to return to their own land, with the purpose of testifying to their benighted countrymen the gospel of the grace of God, I feel much pleasure in being able to recommend them to the notice of sincere Christians in general, wherever they may come; and especially to all who are in power and authority, both in ecclesiastical and civil affairs, being satisfied of the strict morality and loyalty of their principles, and that they are worthy of the confidence of all who may have any intercourse or connection with them.

“Given under my hand, this 7th of May,  
ADAM CLARKE, LL. D.”

The following letter he received from the younger priest, soon after he left London; dated

“*Deal, May 22, 1820.*”

“MY DEAR FATHER,—I did write you a letter at Gravesend; I thought that my last; but now I got time, I write you a few lines more, because I know you very glad to hear how we get on. Our ship did put anchor here two days ago, but I cannot hear from you; but in a few months I hope you will send me a pleasant letter to be happy to my heart; and I constantly pray to God for you live long, and be all sort

of happiness to you. Dear sir, believe me, I will work hard; I intend to do ten years' work in five years; and after that five years, if you live, then I will come and see you; and if you be in glory before that my coming, then I will not come to England, but I will come to see you in glory. Amen.

“God be with you, and with your family; because, when I rejoice, you was rejoice with me; when I laugh, you did laugh the same time with me; when I question you, you did answer me for all; for these your grand, glorious manner, I could not keep myself, because so heavy when I had to leave you.

“Sir, I will try to be Englishman long as I live; and if any try to make me Singhalese man, that I not like.

“Give my love to all: now we are going. Farewell; God bless you and your family. Your very humble servant,

“ALEXANDER DHERMA RAMA.”

In the month of May, 1821, Dr. Clarke, and several friends made another journey into Ireland; during which he visited the old school-house, where, at eight years of age, he found it so difficult to apprehend the meaning of the sentence in old Lilly's Latin Grammar, “In speech be these eight parts following: noun, pronoun,” &c.

Upon his return to Millbrook he diligently devoted himself to his Commentary, which had for some time been coming through the press,

but which required much yet to make it complete. To these labours were added an extensive correspondence and attention to company, from which his house was seldom free. The hospitality of his disposition, as well as the kindness of his heart, may be seen from a small note addressed to his sons, dated

“*Millbrook, July 21, 1821.*”

“DEAR LADS,—We have had a grand feast on the occasion of the coronation. We brought all our tenants together, even to the least of their young children, and gave them a dinner. They ate a world of beef, pies, puddings, and cheese, besides half a bushel of currants and cherries. To all our work-people I also gave a holyday, and paid each his day’s wages; and when all was over, I gave every child a penny; all above eight years old, a sixpence; and to every grown person, a shilling. We sung and prayed, and afterward dismissed them. They were as happy as they could be. Our union jack was flying all day. At sunset we struck our flag; and heartily prayed, morning, noon, and night for the king.”

On the 13th of July of this year Dr. Clarke was elected a member of the Royal Irish Academy; an honour peculiarly agreeable to his feelings, as it came from his own countrymen, and an institution on whose list were enrolled some of the most honourable names in the land.

Toward the close of this year, Dr. Clarke, at

the earnest request of the Methodists at Epworth, went over thither to preach for them. This visit was, of course, very interesting to him, as it led him to the birth-place of the founder of Methodism, the venerable John Wesley. Every thing that had been consecrated by his presence, or by his use, was dear to him who looked upon the departed Wesley as his father in the gospel. The letters which he wrote to some of the family while in this place exhibit the deep interest he felt in the spot, and the kind remembrance which he cherished for the apostle of modern reformation. "As a man, as a divine, as a philanthropist, he held Mr. Wesley in the highest rank of mortals; and his personal kindness to himself had super-added to all the other claims on his respect and admiration."

In December of 1821 Dr. Clarke went to Stourport, in Worcestershire, where he had a general meeting of his family. He had often expressed a desire that this should take place; and speaking of it, in a letter to his sons in London, dated in November, he proposed to have the meeting marked by some appropriate religious service, as it would be the last time, in human probability, that he should be permitted to have all his children around him. Speaking of the pleasure such an occasion would give him, he says, "Now we could all go together to the church, and get the clergyman to deliver it [the sacrament of the Lord's supper] to us; father, mother, John, Theodoret,



Anna Maria and Rowley, Eliza and Hook, and Mary Ann and Joseph; this would be to me the happiest hour of my existence, and I have no doubt that God would crown it with an especial blessing, and would, from that hour, take you all into his more especial care and protection. \* \* Some of my children have not entered into the Lord's covenant, and it is often to me a great and oppressive grief of heart. Let me, then, thus glory over you all, and my sun will set with fewer clouds after having had this divine satisfaction." As we have already stated, he enjoyed this pleasure.

Soon after this Dr. Clarke received the following letter from one of the Singhalese priests, dated

*"Colombo, Dec. 19, 1821.*

"MY DEAR FATHER,—Here I am, comfortable and happy: however, I will tell you my good generally. Since we sailed from England, we have every Sunday read prayers, and sometimes had a sermon; every morning and evening we have met in Sir Richard Outley's cabin to read the Bible and pray, indeed sometimes bless God; some of the other passengers have joined. We have three Sundays had the Lord's supper; indeed my mind sometimes rejoice concerning my soul.

"Every day Judge Outley order us to go to him for our improvement; indeed, by his teaching, we have got great knowledge—also he is very kind to us. Your book teaches us great knowledge: he talks to us out of it, and my

mind is greatly satisfied with him all the time. I now better understand what you wrote to us in your little book, (*Clavis Biblica*,\*) and I am now sorrowful in my mind when I read your excellent teaching, seeing my great danger of everlasting death, but I have often after reading much satisfaction in my mind: you have done great kindness to me, and I feel much as I can for your sake.

“ On the 30th of October we arrived at Colombo; the governor very kind to me, and put me under Rev. Dr. S——, who came from England, colonial chaplain; with him I study Christian religion, and I hope in a very short time I will be able to preach the salvation of the Lord Jesus Christ. When I was with you, I told you I wish to have some power to preach the gospel to heathen people: my wish, I thank God, he was done for me, and I have now exceeding happiness in receiving this great blessing, and in seeing my welfare in this respect. My dear father, I will never forget you; you cut me some of your hair, and when I think of you, I take it in my hand, and seeing that, my mind is full of sorrow, wanting you. Hereafter

\* Key to the Bible—a tract written by Dr. Clarke for the instruction of the Singhalese priests, and subsequently published, under the title of “*Clavis Biblica: or, a Compendium of Scriptural Knowledge; containing a General View of the Contents of the Old and New Testaments, the Principles of Christianity derived from them, and the Reasons on which they are founded; with Directions how to read most profitably the Holy Bible.* Originally drawn up for the instruction of two Teerunaxies, or High Priests of Budhoo, from the Island of Ceylon.”

I hope you send me your likeness; what you have done for me makes me feel highly, and my daily prayer is for you and your family. I am, dear sir, your obedient servant,

“ADAM MUNHI RAT'HANA.”

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## CHAPTER X.

Death of Mrs. Butterworth—Dr. Clarke visits Mr. Benson's death-bed—Elected president of the Wesleyan Conference the third time—Elected member of the Geological Society of London—Original member of the Royal Asiatic Society—Goes to preside at the Irish conference—Removes to the metropolis—City life does not agree with him—Retires to a country residence—Playfulness of his disposition—Visits the duke of Sussex—Letter to his little grandson.

IN 1820 the family of Dr. Clarke was much afflicted by the death of Mrs. Butterworth, the devoted wife of Joseph Butterworth, Esq., and youngest sister of Mrs. Clarke. She died in great peace of mind, being supported by the consolations of that religion which she had embraced many years before her death. The following passage, from the seventy-third psalm, was often used by her in her last illness, as expressive of the entire confidence which she had in the goodness of the Lord: “Thou shalt guide me by thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my

portion for ever." Her incessant attention to the duties of religion, her great kindness to those who were the poor of Christ's flock, and her untiring diligence to lead a godly life, caused her friends, and particularly the large sphere of connections she left behind her, to feel sensibly the loss they had sustained by her decease; but her dying testimony, added to the whole tenor of her religious history, forbade them to mourn as those having no hope.

In February of 1821 Dr. Clarke was called to stand by the death-bed of Rev. Joseph Benson, one of the soundest theologians belonging to the Methodist connection. When he entered the room Mr. Benson recognised him, and held out his hand, which Dr. Clarke took, and observed, "You are now, sir, called to prove, in your own experience, that power and mercy of God, exhibited under all circumstances, to which you have so long borne testimony." Mr. Benson replied, very distinctly, "That his reliance was firm and steadfast upon God, and that he did experience the power and comfort of the truths which he had preached." Dr. Clarke kneeled by his bedside, and in earnest prayer commended him to God's special support, while he passed through the dark valley and shadow of death; and then, kissing the clay-cold brow of the departing man of God, he left the house, deeply affected at the scene he had just witnessed.

Before he left the city he was called to speak over the corpse of Mr. Benson, in City Road

Chapel, before "an immense crowd of the friends and admirers of the deceased."

In July of the following year, 1822, he was again chosen president of the Wesleyan Conference, which held its session in London. This was the third time he had been thus honoured by his brethren; a circumstance which before that time had never occurred in the history of Methodism. In 1823 he was elected a member of the Geological Society of London. In the early part of this year he became one of the original members of the Royal Asiatic Society, which was formed on a plan proposed by Sir Alexander Johnstone and a few friends of India, who solicited Dr. Clarke to become one of their number.

As Dr. Clarke had been elected president of the English conference, it became part of his duty to preside at the session of the Irish conference also; and being earnestly solicited to hold missionary meetings in Scotland, he set off on this tour in the latter part of May, accompanied by his friend, William Smith, Esq., and his daughter Mary Ann. During this tour he kept his regular diary, making comments on the places they passed, and referring to their historical associations. He paid a visit to that wonderful natural production of his native land, the Giant's Causeway. The following were his reflections in a church-yard in which some of his family were buried:—"Here lie several of my ancestors, and I go to lie, most probably, in another land, and shall not, in all likelihood,

be gathered to my fathers: but I too shall be found when all the quick and dead shall stand before the Lord; and wheresoever my dust may be scattered, the voice of the Lord shall call it together, and I shall stand in my lot at the end of my days. May I then be found of him in peace, without spot, and without blame, and have an entrance into the holiest, through the blood of Jesus!"

Although Dr. Clarke was exceedingly attached to Millbrook, and the retirement of the country, yet, as his children married and became settled in London, he felt a strong desire to be nearer them. This caused him to dispose of his estate at Millbrook, and remove his family to the metropolis. In the early part of February, 1824, he took a house in Canonbury-square, and preceded them by several weeks, in order to have things in a proper state when they arrived.

Shortly after his arrival he drew up some observations on the "Complutensian Polyglott," for his royal highness the duke of Sussex. This was a subject on which they had corresponded, and in which the duke felt interested. From his incessant application to this and other literary labours, it seemed as though he could not live apart from study.

From the first of his arrival in London, it became evident that the city would not agree with him; and in a short time his health became seriously affected. His friend, Dr. Hunter, advised him to remove to the country. He

succeeded in obtaining a residence at Eastcott, about sixteen miles from London, to which he retired in September, 1824. He was pleased to be restored to his favourite manner of life, to rural objects and occupations. As he looked around him on the beauties of nature, he would often exclaim, "God made the country, man made the town; here I feel myself at home. The endless noise, and brick and mortar of London, distract and make me nearly miserable. Thank God, he has once more saved me from it."

Dr. Clarke's new residence was called Haydon Hall. Having no place of worship within two miles of his residence, he fitted up one of his cottages as a chapel, and soon had it filled with orderly and attentive hearers.

Shortly after taking up his residence at Eastcott, he addressed the following playful invitation to one of his daughters:—

"MY DEAR MARY ANN,—We are, as yet, any thing but settled: but we are daily getting nearer to that happy state. I have at hand but this single half sheet of paper, but to it you are welcome.

I write merely to say,  
 There's a chaise in full play,  
 Which I'll get if I may,  
 And at moderate pay,  
 On Monday or Tuesday,  
 Or eke Saturday.  
 The horses are good, and the tackle is gay,  
 The driver is sprightly as April or May,  
 He'll run up to London, to bear you away,  
 And drive you to Eastcott to hold holiday;

And when you are here, we would keep you for aye,  
 And make you quite happy as long as you stay.  
 Then come at our bidding, and do not say nay,  
 And may you have safety along the highway,

Says your affectionate Father."

When in health this cheerfulness of disposition never forsook him. He could turn from the severest study to the social conversation of the fireside. The younger children he amused by singing to them the nursery rhymes which pleased his own fancy, and the popular ballads of his youth, while he narrated to the larger children the historical circumstances which gave rise to them; thus blending instruction and amusement. Of the same character with the letter we have just given was a note which he addressed to Mrs. Clarke, dated

"*Haydon Hall, Dec. 21, 1824.*

"With an old pen.

"MY DEAR MARY,—I began my comment on Jeremiah Nov. 1, 1824, and finished that and the Lamentations on the 30th of the same month. I began my comment on Ezekiel, Dec. 21, 1824, and the whole has been written with this miserable pen, with which I write this, and which I here enclose—

'With this poor pen I wrote these books,  
 Made of a gray goose quill;  
 A pen 'twas then, with shabby looks,  
 And a pen I leave it still!

"Jeremiah and Lamentations occupy 220 closely written large quarto pages, and Ezekiel 176 pages. Total, 396. Ever yours at command,  
 ADAM CLARKE."



Some time before this Dr. Clarke had been appointed to the superintendence of the Shetland missions, and still retained his affection for these islands ; labouring, preaching, and collecting funds to support the ministers engaged in that work. The correspondence which he held with the missionaries engaged there evinces the warmest attachment to the cause, and an abiding interest in the ministers who were thus spending their strength in promoting the spiritual improvement of the islanders. His letters to them contain the kindest advice, delivered in the most affectionate language of parental solicitude. This solicitude exhibited itself as well in providing for their bodily comfort, as for their spiritual well-being.

While Dr. Clarke was in London, in April, 1825, the duke of Sussex, who had always exhibited a marked attention to him, desired to introduce him to his particular friend, the duke of Hamilton. This enlightened nobleman he met at the palace of his royal highness the duke of Sussex. Here he was distinguished with every attention, and was by no means the least conspicuous in the noble and intellectual company assembled to enjoy the hospitality of his royal highness. And here let us compare the present situation of the Rev. Dr. Clarke, receiving the merited homage of royalty itself, with the desolate feelings of the poor boy who was refused a bed at Kingswood school, and advised to seek lodgings elsewhere, afar from his home and his friends, and with the small

sum of but threepence halfpenny to which he could look for support. When we see how the kindness of Providence favoured his efforts in the cultivation of his mind, and gently cleared his pathway, who is there in such desperate circumstances that may not take courage, and rely upon the same Providence to bless his industry, and cause it to succeed.

In the summer of this year he went over to Cork, to preach in aid of the funds of the Wesleyan foreign missions. The effect of the salt air on his eyes proved to be very favourable; and, indeed, he wrote back to his daughter that they had almost become absolutely well.

In this year the Shetlanders sent over to Dr. Clarke a strong expression of the sense of obligation which they felt themselves to be under for his untiring efforts to promote their welfare; informing him of their spiritual improvement under the ministry of the Methodist preachers.

The desire Dr. Clarke had to afford pleasure even to children may be learned from the following letter to one of his little grandsons, accompanying a present of foreign stuffed birds:—

“ TO ADAM CLARKE SMITH.

“ *Haydon Hall, Nov. 8, 1825.*

“ MY DEAR LITTLE GRANDSON,—Your father and mother tell me that you are fond of birds, especially pretty little birds that have pretty feathers—blue, green, yellow, red, fine glossy black, and fair lily-white, with nice bills and

beautiful legs ; but your mamma tells me that you have but one such bird ; what a pity, when you love it so well, and would take great care of others also, if you had them. Well, my dear Adam, I have many very beautiful birds, which have been sent me from countries very far off, and they were sent me by very good people who love me, and I will give some of them to you, Adam, because I love you. Now, my dear Adam, I much like these little birds. Is it because they have very beautiful feathers, and beaks, and legs ? or that because when they were alive they sang so delightfully, ran so fast, and flew so swiftly ? All this, indeed, I love ; but I love them most because it was the same good God who made them that made myself ; and he who feeds me feeds them also, and takes care of them ; and he made them beautiful, that you, and I, and all people might be pleased with their fine feathers and sweet singing. Now, a man who has a great deal of money may go to places where people sing for money, or have music in the house, such as your dear Cecilia plays ; but there are a great many poor people in the world who have scarcely money enough to buy bread when they are hungry, or clothes to keep them warm in the cold weather. Now, my dear, these cannot hire people to sing, nor can they have music in their houses, like your mamma ; yet they love to hear music ; so would it not be a pity that they should not have some also ? See, then, why the good God, who made you, formed so

many fine birds with such sweet voices to sing the sweetest songs; these are the *poor man's music*; they sing to him for nothing! They do not even ask a crumb of bread from the poor man; and when he is going to work in the morning they sing to encourage him; and when he is returning home in the evening, very weary, because he has worked very hard, then they sing again, that he may be pleased and not grieve nor fret. Now, is not God very good for making these pretty little musicians to encourage and comfort the poor labouring man? And will you not then love this God who made them for so kind a purpose? \* \* \*

“Now you must know, Adam, that I am very fond of these nice little birds; and often take crumbs of bread and scatter them under the windows, that they may come and peck them up; and once I put a stick in the ground before the parlour window, with a cross stick on the top of it, just like your letter T, that you have been learning in your A B C, and often would I lift up the window and cry, Bobby, Bobby, and the sweet redbreast, so soon as he could hear my voice, would fly near the window, and sit on the cross stick; then I left the crumbs and bits of cheese, of which they are very fond, upon the ledge of the window, and when I had shut down the sash, then Bobby would come and eat them all up! \* \* \* I have told you before that I love little birds; yes, I love them even when they are dead; and I get their skins stuffed, and made to look just as if the birds were alive.

Now I send you several of these beautiful stuffed birds, and they shall be your own, and you must take care of them, and keep them for the sake of your loving and affectionate grandfather,  
ADAM CLARKE."

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## CHAPTER XI.

Finishes his Commentary—His children present him a silver vase on the occasion—Goes to Shetland—Storm on the passage—Reception in Shetland—Death of Mr. Butterworth—His character—Meets with a serious accident—Letter to his son-in-law.

WE are now about the period of Dr. Clarke's finishing his greatest literary undertaking,—his Commentary on the Old and New Testaments. We will give his concluding remarks at the end of his great work. He says, "In this arduous labour I have had no assistance, not even a week's help from an amanuensis; no person to look for common places, or refer to an ancient author, to find out the place and transcribe a passage of Latin, Greek, or any other language which my memory had generally recalled, or to verify a quotation: the help excepted which I received from my own nephew, Mr. John Edward Clarke, I have laboured alone for nearly twenty-five years previously to the work being sent to the press; and fifteen years have been employed in bringing it through the press to the public; and thus about forty years of my life have been consumed; and from this the reader will at once perceive that the work, be it well

or ill executed, has not been done in a careless or precipitate manner; nor have any means within my reach been neglected to make it in every respect, as far as possible, what the title-page promises, 'A help to the better understanding of the sacred writings.'

"Thus, through the merciful help of God, my labour in this field terminates—a labour which, were it yet to commence, with the knowledge I now have of its difficulties, and, in many respects, my inadequate means, millions even of the gold of Ophir, and all the honours that can come from man, could not induce me to undertake. Now that it is finished, I regret not the labour. I have had the testimony of many learned, pious, and judicious friends, relative to the execution and usefulness of the work. It has been admitted into the very highest ranks of society, and has lodged in the cottage of the poor. It has been the means of doing good to the simple of heart, and the wise man, and the scribe; the learned and the philosopher, according to their own generous acknowledgments, have not in vain consulted its pages. For these, and all his other mercies to the writer and the reader, may God, the fountain of all good, be eternally praised.

*"Eastcott, April 17, 1826."*

His family often witnessed the deep depression of spirit under which he sometimes laboured; and frequently they have entered his study, and found him so deeply engaged in

earnest communion with God, with his pen in his hand and his manuscript before him, that he was unconscious of their presence. The conclusion of this weighty undertaking was a matter of much rejoicing to his family. The last sentence was written while on his knees, in the fulness of his heart praising that kind Providence which had prolonged his existence, and given him strength and assistance to complete this great work.

The afternoon in which the work was finished, (which was on the anniversary of his wedding day,) he came into the parlour, and, without speaking to any one, he beckoned to his youngest son and took him into the hall, and said, "Come with me, Joseph: I wish to take you into my study." His son followed, suspecting nothing extraordinary. But what was his astonishment when Dr. Clarke pointed to his large study table, cleared of all its volumes and papers, and nothing remaining on it but his Bible: "This, Joseph," said he, "is the happiest period I have enjoyed for years. I have put the last hand to my Comment: I have written the last word of the work: I have put away the chains that would remind me of my bondage; and there (pointing to the steps of his library ladder) have I returned the deep thanks of a grateful soul to the God who has shown me such great and continued kindness: I shall now go into the parlour, tell my good news to the rest, and enjoy myself for the day."

Some time after this his children had a large

silver vase prepared to present to their father, as a memorial of the completion of a work which had caused him so much pain and labour, and as a token of the joy they felt on the occasion. He was invited to dine with his two elder sons, when all the family was present. At the conclusion of the dinner the offering, covered from the sight, was brought in and placed at the head of the table. The doctor's eldest son then rose, "and in the name of each and of all of the family uncovered and offered it, with an appropriate address, to their reverend parent: for a few moments he sat incapable of utterance; then, regarding them all, he rose, spread his hands over the unexpected token of his children's love, and pronounced his blessing upon them individually and collectively.

"His eldest son then filled the vessel with wine, which his father first raised to his own lips, then to those of his beloved wife, and afterward bore it to each of the family present: he then put it down, and in a strain of the most heart-felt, eloquent tenderness, addressed his children in the name of their revered mother and himself in terms which they will never forget."

Dr. Clarke still felt an undiminished regard for the cause of the Shetland missions, and a great desire to visit them. This he communicated to his family. They objected strongly, on account of the state of his health. He felt convinced that it would greatly promote the



good of the mission, and when this was settled in his mind it was no easy thing to move him. In writing to Mrs. Clarke, while he was in Birmingham, he says :—

“ I may be ultimately hindered from going to Shetland: but to my judgment and feelings it seems a work which God has given me to do: I must go on till he stops me. To sacrifice my life at the command, or in the cause of, God, is, as to pain or difficulty, no more than a burned straw: my life is his, and he will not take it away out of the regular course, unless greatly to his glory and my good.”

Accordingly, in June of 1826, accompanied by one of his sons, he started for the Shetland islands. On their passage they met with a very severe storm. The wind was dead ahead and blew a hurricane. The sea became very boisterous, and the billows swept over the little cutter in which they were, and every moment they seemed in danger of going down beneath the waves. The crew managed to get all the sails down; but they were obliged, in sailor-phrase, to bear away, as there was no hope of anchoring while the storm lasted. It soon abated, however, and then they had a fair gale, “ though the sea was still tremendous.” They had a strong breeze in their favour from this to the end of the voyage.

During the storm two small boats were cast away, and the persons on board one of them were lost. At the commencement of the storm one of the king's revenue cutters being out on

the seas in service, when she saw the vessel in which Dr. Clarke was, bearing away before the storm, took her to be a smuggler. She made a signal, which they were unable to repeat, as their flag had become entangled in the shrouds. She then discharged a blank cartridge, and finding that her signals remained unanswered, was on the point of firing into his majesty's vessel, when they found that she was engaged in the service of the Shetland islands. Thus Dr. Clarke and his company barely escaped two catastrophes.

They arrived at the place of their destination on the 17th of June. Dr. Clarke, while on this missionary visit, spared not himself, but laboured bodily and mentally for the promotion of the welfare of the people in whom he felt so deeply interested.

Although the fatigue of the voyage, in the state of health in which he then was, was sufficient to prevent him from much exertion, yet we find him preaching, exhorting, and visiting; attending to matters of discipline, and advising with the ministers stationed there as to the best manner in which to secure the objects for which they were all labouring, namely, to promote the spiritual good of the islanders. He was most kindly received by all classes, lairds, merchants, and peasants of the places which he visited, and all seemed delighted to behold the man to whom the Shetland islands were so deeply indebted. He had the pleasure of unpacking one of the boxes of goods which he

himself had put up in London to send to these people.

The people testified their sense of his kindness by small presents of "Shetland stockings and gloves," of the finest wool and the most delicate texture. One of the highest compliments he received was from a "poetical authoress of considerable merit and celebrity in these northern regions." The following were the verses she presented to him, and on account of the *truth* and piety of the sentiments they contain we will transcribe them.

TO REV. DR. ADAM CLARKE.

"Let them give glory unto the Lord, and declare his praise in the islands."

And hast thou, generous stranger, come  
From blooming scenes where nature smiles;  
And left thine own delightful home,  
To visit Thule's barren isles?

What tempted thee to come so far,  
A wanderer from the land of bliss!  
To brave the elemental war  
Of such a stormy shore as this?

'Twas not the insatiate love of gold,  
Nor proud ambition's loftier aim;  
Nor brighter regions to behold,  
Nor undiscover'd lands to claim.

No, it was still a loftier aim—  
'Twas Christian zeal, and Christian love—  
A bright and never-dying flame,  
Pure, holy, harmless, from above.

Bless'd is the man whose holy breast  
Enshrines this spark of life divine;  
Bless'd is his home—his family bless'd—  
Such bliss belongs to *thee* and *thine*.

Such bliss on earth thy portion be,  
And everlasting bliss above,  
When death shall set thy spirit free,  
To live with God in realms of love.

DOROTHEA.

*Lerwick, July 5, 1826.*

When Dr. Clarke arrived in Edinburgh, on July 12, he received the melancholy intelligence of the death of his brother-in-law, Joseph Butterworth, M. P. This occurrence was regarded as a public calamity. Mr. Butterworth had won the respect and esteem of the community by the benevolence of his character and his great moral worth. The active part he took in all the operations of benevolent societies, and the zeal he exhibited to promote their interests, had endeared him to many who entertained the same feelings. His funeral sermon was preached by the late Rev. Richard Watson, who had been associated with him in the Wesleyan Missionary Society for many years; and the beautiful picture he drew of the character of the deceased is, in all its particulars, exactly faithful to the original.

He was efficiently engaged in the "Strangers' Friend Society," the British and Foreign Bible Society, and the Wesleyan Missionary Society. Of the latter he was the treasurer for many years, and chairman at its annual meetings. One day in every week he set apart to receive, at his own house, the poor and needy, in order to give them the advice which they needed. His servant counted nearly one hundred of these in one day. To the stranger and visiter

in England his house, his table, his hospitality, and his attention were ever afforded. Thus in all the actions of his life he honoured God, and God honoured him.

Dr. Clarke was not long permitted to rest after his return from the Shetland islands. Frequent and urgent calls were made upon him to preach anniversary sermons, and deliver addresses in behalf of Sunday schools. With all these requests he promptly complied whenever the state of his health permitted.

In January of 1827, as he was returning from his appointment in London, just before he reached his own house the horse which was in his barouchette began to gallop at such a furious rate that the driver could not restrain him. The wheel of the carriage soon struck against a bank at the turn of the road, and Dr. Clarke was projected forward with such violence that, to use his own words, "his head felt as if it had been perfectly cloven asunder by the violence of the shock." In a moment after the carriage was overturned, and as Dr. Clarke was fastened in, he could do nothing to extricate himself. As he heard no noise without, he concluded that the servant was killed. He, however, being less injured than his master, soon got him out, and while a neighbour who was passing held the horse, Dr. Clarke managed to get home. Here it was found that he was very badly hurt. His face was severely cut, his arms scratched, his back injured, and his ribs nearly broken. Every remedy that could

be procured was applied, but the doctor suffered for some time from this accident.

As at Millbrook, so at Haydon Hall, Dr. Clarke soon made arrangements to have a place of worship fitted up so near his house that Mrs. Clarke could attend. Accordingly he turned one of his cottages into a preaching place, and had the neighbours provided with the means of grace. Here he established a Sunday school for the instruction of the children of those who attended the ministrations of the word in his little chapel. Not only were the smaller children thus blessed with an opportunity to be instructed, but those "of a larger growth" also evinced a great desire to be taught to read. As soon as arrangements were made to accommodate them, the names of seventy children were given, with a promise to be punctual in their attendance. Thus a new field of usefulness was opened, and many made happy by being here taught the will of God.

We will conclude this chapter by a note addressed to his son-in-law, on hearing that one of his children was ill. It will show the kindly feelings of Dr. Clarke's heart.

*"Haydon Hall, Dec. 14, 1827.*

"MY DEAR HOOK,—I have received your note this morning, and am quite concerned about your nice little babe, and I write to request you will let us hear how it is. I well know that it is not an easy thing to bury children; and can never forget the saying of a

plain man in Leeds, who, having lost a child, was bewailing his case to a neighbour, who said, 'My dear friend, be thankful that God has taken your child; he will do better for it than you could ever do; he has taken it to himself in mercy.' The poor father only answered, 'Ah, I see it is an easy thing to bury other folks' children.' A man does not like to see even a thorn which he has planted in his garden either wither or die. With hearty love to Eliza, I am yours affectionately,

"ADAM CLARKE."

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## CHAPTER XII.

Preaching excursion—Has an attack of the rheumatism—Visits Shetland—Another preaching tour—Vacancy in the Shetland mission—Writes the "Traveller's Prayer"—Publishes a volume of sermons—Letter to the bishop of London—Elected an honorary fellow of the Eclectic Society—Resolutions at the beginning of the year—Solicitude for the safety of his wife—Visits Ireland again—Lines in an album.

IN April of the year 1828 Dr. Clarke was engaged in another preaching excursion, holding missionary meetings, and labouring to promote the glory of God. In Bristol, where he stopped in order to address a public meeting, he was taken ill of a severe rheumatic fever. Here he was confined for three weeks, and prevented from filling the appointments he had made. This, added to the pain which he suffered, was sufficient to depress his spirits; but we find from the following extract of a letter, addressed to one of his daughters, that he did not altogether lose his cheerfulness:—

“ *April 17.*

“ My right hand, my dear Mary Ann, has lost its cunning ; I cannot use either it or my arm better than the scratches you see, and even these are made by my left hand pulling along the paper as the stiffened fingers of my right lay with my poor afflicted arm on the pillow. I am quite a Nazarite, no razor having been on my face for about a fortnight. You know I never liked any man playing with a naked razor about my throat ; so that I look like one of the most forlorn of hermits.”

On the 30th of this month he was sufficiently recovered to accompany his eldest son to London, and in a short time enabled to attend to his numerous engagements. Of these, perhaps, none at the time we are speaking of occupied as much of his attention as the Shetland mission. The borders of that charge had been greatly increased ; many chapels had been built, and, of course, a larger supply of preachers was called for. Dr. Clarke had exerted himself in every proper manner, in order to call the attention of the church and the public to the wants of this station ; and by means of his incessant begging and continual writing on the subject he had, in a great measure, succeeded.

He now entertained thoughts of making another visit to the islands, in order to see that discipline was properly regarded, and to place the societies on a firm foundation. His family were more reluctant to yield their consent to



this second visit than to the first, in view of his having just recovered from a severe illness. He, however, felt that it was his duty to give the assistance of his counsel to the preachers who were labouring in that part of the Lord's heritage. "Shetland," said he, "lies near my heart, and is bound up with the deepest and most affectionate feelings of my nature;" and whatever objections his family urged to his making the proposed voyage, he felt a conviction that it was a duty to go, and under these circumstances could not consent to listen to the voice of affection.

Accordingly, he took with him his friends, Rev. James Everett, Rev. J. Loutit, Mr. J. Champion, Mr. Read, Mr. Smith, and his second son, Theodoret. In addition to the pleasure of their company, he enjoyed the convenience of a sloop, which he had under his own control, by means of which he was enabled to visit the whole group. This boat was fitted up in a very convenient manner, having two cabins, one of which contained a dining-room capable of seating ten or twelve persons. With this little vessel they started from Whitby, in Yorkshire, on the 17th of June.

They kept their course so straight from Whitby to the landing place at Sumburg Head, Shetland, as scarcely to have deviated a single foot. This point appeared in view about noon of the fourth day, and they landed at seven o'clock on June 21st, and on the following day, which was sabbath, Dr. Clarke preached in the

morning, Mr. Loutit in the afternoon, and Mr. Everett in the evening, to very large congregations.

Dr. Clarke found that the number in society in all the station amounted to one thousand four hundred and forty. He ascertained that the wants of many of the people were very great; and he employed much of his time in inquiring into their necessities, and in endeavouring to supply them. The inhabitants of the islands seemed anxious to have preaching, and many places were now offered for that purpose, where the missionaries had before endeavoured in vain to succeed. At Uyea Sound four women came begging to be carried in the boat to Unst, in order to hear preaching, having already walked sixteen miles. Wherever they went the visitors were received with the utmost kindness and courtesy, and all appeared anxious to hear the word of God. We who enjoy innumerable blessings know not how to appreciate them; but these people, to whom preaching was a rarity, were prepared, not only to listen with attention, but to set some value on the few means of grace occasionally extended to them.

At Foula he laid the corner stone of a chapel which was about to be built there. The company procured a spade and dug away the soil, until they came to a rocky bottom. They then placed the stone, where probably it will remain until the morning of the resurrection; and Dr. Clarke pronounced the following words,—“ In

the name of God the Father, God the Son, and God the Holy Ghost, I lay this stone as the foundation of a house intended to be erected for the preaching of the everlasting gospel, for the glory of thy name, Almighty God, and the endless salvation of all who may worship in this place!" After having thus spoken, he concluded the ceremony by prayer, commending the projected chapel to the care of that great Being for whose worship it was to be erected.

The company left Shetland on the 17th of July, and arrived at Whitby on the 22d; and Dr. Clarke reached Haydon Hall on the 28th, having circumnavigated the Shetland islands, and preached as often as possible the unsearchable riches of Christ. This voyage was a great undertaking for him in the state of his health at that time, but the Lord supported him in its fatigue and strengthened his heart.

He was not long suffered to enjoy the quiet rest of his own house: in the autumn of this year, 1828, he was again called on to undertake a preaching tour in the behalf of chapels and schools.

In the earlier part of 1829, in consequence of the illness of his wife, one of the missionaries engaged in the Shetland mission was obliged to leave the northern regions. It devolved on Dr. Clarke to secure a substitute, and he immediately set himself to work to accomplish it. It appears from his correspondence at that time that he succeeded in inducing Rev. Mr. Tabraham and wife to take the place of

Mr. and Mrs. Trueman. Dr. Clarke's great devotion to the cause of Shetland missions appears in a declaration he made in a letter to Rev. Mr. Tabraham:—"I know the place, I know the people, I know the work, and I know the God who is there with his faithful labourers. Had I twenty years less of age on my head, I would not write a leaf to entreat any person to go: I would go; I would there labour, and there die, if it so pleased my divine Master."

Dr. Clarke had to labour incessantly during this year, in order to preserve the pecuniary matters of the Shetland mission from embarrassment. The friends of the cause were not backward in coming up to his help, and many contributed largely of their substance. Robert Scott, Esq., had been very liberal in his donations, the whole amounting to upward of £1200. To all those who thus assisted him Dr. Clarke ever felt under great obligation, regarding any thing bestowed upon Shetland as little short of a favour done to himself.

In this year, 1829, he published a discourse on the *Third Collect for Grace*, in the Common Prayer Book of the Church of England. This work was originally intended to circulate among his friends, but several prelates of the Establishment requested that it might be printed in a small pocket size for general circulation. Dr. Clarke consented to publish it in the manner suggested, and entitled it, *The Traveller's Prayer*. In the same year he published a

volume of sermons, and forwarded a copy of them to the bishop of London, with a letter, from which we make the following extract, as it shows the disposition with which he looked upon the Church of England, and the manner in which he was regarded by many of the most excellent men attached to that Establishment:—

“At an anniversary meeting of the ‘Prayer Book and Homily Society,’ an excellent clergyman, quoting something that I had written, was pleased to preface it by the remark, ‘The worthy doctor, who, of all the men I know who are not of our Church, comes the nearest both in doctrine and friendship to it.’ When he had done I arose, and after making an apology, (which the company were pleased to receive with great tokens of kindness,) I took the liberty to observe, ‘I was born, so to speak, in the Church, baptized in the Church, brought up in it, confirmed in it by that most apostolic man, Dr. Bagot, then bishop of Bristol, afterward of Norwich, have held all my life uninterrupted communion with it, conscientiously believe its doctrines, and have spoken and written in defence of it; and if, after all, I am not allowed to be a member of it, because, through necessity being laid upon me, I preach Jesus and the resurrection to the perishing multitudes without those most respectable orders that come from it, I must strive to be content; and if you will not let me accompany you to heaven, I will, by the grace of God, follow after you,

and hang upon your skirts.' This simple declaration left few unaffected in a large assembly, where there were many of the clergy. Mr. Wilberforce, who was sitting beside the chair, rose up with even more than his usual animation, and with 'winged words' said, 'Far from not acknowledging our worthy friend; far from not acknowledging him as a genuine member of the Church, and of the "church of the first-born whose names are written in heaven;" far from preventing him to be of the company who are pressing in at the gate of blessedness,—we will not indeed let him "follow," he shall not "hang on our skirts," to be as if dragged onward,—we will take him in our arms, we will bear him in our bosom, and with shouting carry him into the presence of his God and our God!' The worthy clergyman, whose speech had given rise to these observations, soon placed himself on the best ground with, 'Indeed, Dr. Clarke, my observation went only to the simple fact of your not being a clergyman of the established Church.'

"Whatever evil may be in this, I believe your lordship already knows lies at the door of the *res angusta domi*.\* It was neither my fault nor my folly. Of the established Church I have never been a secret enemy nor a silent friend. What I feel toward it the angels are

\* Alluding to the narrow circumstances of his father's family, which precluded the possibility of his receiving a university education.

welcome to ponder; and what I have spoken or written concerning it, and in its favour, I believe I shall never be even tempted to retract. Being bred up in its bosom, I early drank in its salutary doctrines and spirit. I felt it from my earliest youth, as I felt a most dear relative. While yet dependant on, and most affectionately attached to her (my natural mother) who furnished me with my first aliment, I felt from an association, which your lordship will at once apprehend, what was implied in mother Church. Howsoever honourable it may be to a person who was in the wrong to yield to conviction, and embrace the right, that kind of honour I have not in reference to the Church. I was never converted to it; I never had any thing to unlearn, when, with a heart open to conviction, I read in parallel the New Testament and the liturgy of the Church. I therefore find that, after all I have read, studied, and learned, I am not got beyond my infant's prayer:—'I heartily thank my heavenly Father that he hath called me into this state of salvation; and pray unto him that he may give me grace to continue in the same unto the end of my life.' "

In the beginning of the winter Dr. Clarke was again called from home to preach charity sermons. During the severity of this season he exerted himself as much as possible to relieve the poor of his own immediate neighbourhood, purchasing for them such clothing as they

lacked, and such as was necessary to render them comfortable.

The year 1830 opened with a new literary honour conferred upon Dr. Clarke, the announcement of which was as follows:—

“*January 13, 1830.*

“REV. SIR,—I have the honour of communicating to you that you have been elected an honorary fellow of the “*Eclectic Society of London;*” and the fellows and members request your acceptance of this mark of their respect, paid only to those who have rendered themselves eminent in literature, or in the arts and sciences. Rev. sir, I am your very obedient servant,

C. E. JENKINS.”

At the opening of the year Dr. Clarke entered into resolutions for his better improvement. In writing to one of his daughters, he says:—

“With the new year I felt a purpose to mend, particularly in two things:—

“First, To read my Bible more regularly, and to get through it once more before I should die.

“My second purpose was, to bear the evils and calamities of life with less pain of spirit; if I suffer wrong, to leave it to God to right me: to murmur against no dispensation of his providence; to bear ingratitude and unkindness, as things totally beyond my control, and, consequently, things on account of which I should not distress myself; and though friends and



confidants should fail, to depend more on my everlasting Friend, who never can fail, and who, to the unkindly treated, will cause all such things to work together for their good. As to wicked men, I must suffer them; for the wicked will deal wickedly, that is their nature; and from them nothing else can be reasonably expected.

“Again, I have resolved to withdraw, as much as possible, from the cares and anxieties of public life, having grappled with them as long as the number of my years can well permit; and in this respect I have a conscience as clear as a diamond, ‘that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation among men;’ and now I feel that, with the necessaries and conveniences of life, I can cheerfully take up in the wilderness the lodging-place of a wayfaring man.”

Shortly after this, Dr. Clarke undertook another preaching tour. An incident occurred on this journey which illustrates the intense solicitude he felt for his wife. He was to meet her at Uxbridge, and while he and his son John were on their way, a barouchette passed them so rapidly that they could not recognise any thing in it. When they reached the inn they found neither Mrs. Clarke nor any word from her. It immediately occurred to their minds that she might have been in the barouchette which drove so furiously past them. When they inquired at the inn respecting it, all they could learn was, that the carriage had passed through

the town, but nothing more was known of it. Dr. Clarke immediately despatched a man on horseback in the direction it had taken, and his son ran on foot the same road. They soon returned, bringing Mrs. Clarke and the gentleman who had accompanied her. The horse had been stopped, and both Mrs. Clarke and her companion had alighted. She remained calm during all the danger, but the gentleman was so frightened on her account as to require medical aid. Dr. Clarke, speaking of his own feelings on the occasion, said, "I scarcely knew what to do, or say, or apprehend; I was as if turned to stone. When we arrived at Worcester, I endeavoured to describe what I felt to my daughter Anna Maria and my son Joseph, who had come from Bristol to meet us; but they were obliged to supply me with words very often, and guess out my meaning. I felt no affection in my head, no giddiness, no confusion, and my intellect was perfectly clear, but my power to call up words greatly impaired." Dr. Clarke and his lady did not recover from this fright for some time. He was still called on, even in his weakness, to preach; and suffered no opportunity to pass in which he might execute the business on which his divine Master had sent him.

In April of this year he visited Ireland again. While on this visit to his native country he met with a very interesting incident, which cannot, perhaps, be better related than in the words of his journal.

“*April 26.*—I took a walk to the grounds above Port Stuart, which afforded me a most grand prospect. While walking on the hills, I met an old woman, evidently a beggar, nearly in rags, who came up, and courtesying to me, said, ‘Is not your name Mr. Clarke?’ Yes, I am called Clarke; but there are many others of that name, and it may be after one of them you are inquiring. ‘No, sir, it is yourself. Did you not preach many years ago at New Buildings, near Derry?’ Did you hear a person of that name preach there? ‘Yes, sir, I heard you: but you were then very young.’ Who was there besides you? ‘Mr. and Mrs. Mountjoy and Mr. Holliday.’ Who else? ‘Betty Quige.’ Well, where did I go to from New Buildings? ‘Up the hill, to meet the class, and to sleep.’ What else do you recollect? ‘O, you held a meeting the next morning at five o’clock. I then lived servant in Mr. Mountjoy’s family, which was several miles from New Buildings; but still I was at Mr. Holliday’s, where you preached, before five.’ Thus circumstantially detailed to my own perfect recollection of the circumstances themselves, did I find that I had actually before me a person who heard the first sermon I ever attempted to preach. I gave her a shilling, and bade her call upon me. At the same time and place, I recollect a young man of the society said to me, ‘You are very young to take upon you to unravel the word.’ Most probably this is the only person living who heard me first venture to explain a text, which

was, I recollect, 1 John v, 19, 'We know that we are of God, and the whole world lieth in wickedness.' This was about the year 1780, or rather before,—nearly half a century ago. What scenes of well-trying being have I since passed through! I have laboured hard to be useful; I have suffered, and have not fainted; but still I may truly say, I have been an unprofitable servant, and pray God to be merciful to me a sinner. May I live to grow wiser and better!"

The old people who had heard him preach at his first starting out as a Methodist preacher seemed to forget that half a century had rolled over their heads, and they conversed with him in the same tone of affectionate regard with which they addressed him then. Many who were blind could not realize in their own minds the growth which he had attained, but still thought of him as the "little boy" who used to visit them, and convene and pray with them, and had come back, after a protracted absence, to see them again. The children participated in this pleasure, and regarded the doctor as one of the family who had been a long time from home, and had just now returned. This, of course, was extremely gratifying to his feelings.

He reached the city of Liverpool on his return, where he preached, as was his custom. In a friend's album he wrote the following lines. They exhibit the state of mind in which a Christian, whose life has been spent in labour-

ing to promote the Redeemer's kingdom, can behold the approach of death. To be able, "in simplicity and godly sincerity," to make use of these words toward the close of a long life, is far better than to have enjoyed all the pleasures which a sinful world can offer, and then, when years and infirmities weigh down the body and spirit, to find nothing on which to rest a firm hope of the future.

*"The Seasons of ADAM CLARKE'S Life.*

"I have enjoyed the *spring* of life—  
 I have endured the toils of its *summer*—  
 I have culled the fruits of its *autumn*—  
 I am now passing through the rigours of its *winter* ;  
 And am neither forsaken of *God*,  
 Nor abandoned by *man*.  
 I see at no great distance the dawn of a *new day*,  
 The first of a *spring* that shall be eternal '  
     It is advancing to meet me !  
     I run to embrace it !  
 Welcome ! welcome ! *eternal spring* !  
     Hallelujah !"

May 8, 1830.

Dr. Clarke this year wrote and published another volume of sermons. It was always his custom fully to possess himself of his subject, and then to preach his sermons without first writing them. But both in preaching and writing his manner was so similar, that the reader and hearer felt that the same person was calling him to repentance.

## CHAPTER XIII.

His attention to children—Passages from a conversation—Attention directed to Ireland—The Irish schools—Letter to Mr. Everett—Gives offence to the Wesleyan missionary committee—Their resolution—Dr. Clarke's answer—Visit of two gentlemen from the British museum—Starts for Ireland—Turned back by a storm.

IN common conversation, Dr. Clarke united instruction and amusement. He relaxed his mind from the severity of study by mingling with the young, participating in their sports, rejoicing in their pleasure, and sympathizing with them in their disappointments. He checked the too sanguine expectations of youth by speaking of the shadows which experience had proved to be cast over the flattering appearance of untried life; at the same time endeavouring to impress their minds with the advantage which good resolutions and energy of purpose gave to those who were called upon to combat mighty evils in an unfriendly world.

He was peculiarly fond of children, and strove to inspire them with the spirit of activity, which had so long been the soul of all his actions, and had prompted him to such noble and laborious undertakings. He taught his little grandchildren economy of time by keeping them constantly engaged while in his presence. To one he gave a picture-book to look over; to another pieces of stone or paper to arrange on the floor; while another was suffered to drive nails in small pieces of board with a little hammer. Thus, in the first stage of their exist-

ence, he endeavoured to cultivate those useful habits which he knew would "grow with their growth and strengthen with their strength."

After the hours which he usually devoted to study had expired, he sought in the bosom of his family an agreeable mental relaxation. Mrs. Clarke was in the habit of reading aloud to him, and his views on the books which were read, their style and sentiments, the times in which they were written, and all connected with the subject under consideration, were conveyed in a manner calculated to impress the information on the mind. His conversation was spiced with interesting anecdotes, which always bore a good and practical moral. From one of his conversations, which has been preserved in his larger biography, we make the following extract:—

On being asked if he thought one qualified to write the memoirs of another person without an acquaintance with the individual, he replied, "I can answer your question thus: A French gentleman being once asked, 'What do you think is the strongest evidence of the truth of Christianity?' answered, 'The four gospels.' 'What mean you, sir? they may rather be considered as the history of it.' 'So they are, sir, also; but from them it is evident that their author did really exist; for no person could have written those accounts of Him but from a personal knowledge and an intimate converse with his actions and habits. The evangelists narrate things which, had they not seen, they

would never have thought of, and throughout the whole four gospels they severally speak of our Lord in such a manner as to prove to us that they must have been with him, and personally acquainted with all those passages of his life which they detail, or it would have been impossible for them to have detailed them as they have done: they thus bear the strongest evidence of the truth of their own testimony.' Apply that remark to the question you asked me, and you have my opinion and answer at once."

In the same conversation he made a remark which embodied the result of his experience on the question of the most effectual manner of preaching. He remarked to his youngest son, a minister of the Church of England, "Joseph, after having now laboured with a clear conscience for the space of fifty years in preaching the salvation of God, through Christ, to thousands of souls, I can say, *that* is the most successful kind of preaching which exhibits and upholds, in the clearest and strongest light, the divine protection and mercy of the infinitely compassionate and holy God to fallen man; which represents him to man's otherwise hopeless case as compassionate as well as just,—as slow to anger, as well as quick to mark iniquity; tell, then, your hearers, not only that the conscience must be sprinkled, but that it was God himself who provided a Lamb! All false religions invariably endow the infinite Being with attributes unfavourable to the present condition of man, and with feelings inimical



to their future felicity, and in opposition to their present good. Such descriptions and attributes can never win man's confidence, and, as far as they are used and carried into the Christian ministry, are a broad libel upon the Almighty."

Although Dr. Clarke was so fond of conversation, he possessed the faculty of withdrawing his mind from the subjects under discussion, and to compose for the press, and answer letters, amid the noise and conversation around him; and on such occasions he would only remove his table and writing materials aside a little, and sometimes, under such circumstances, was obliged to write concerning business of great importance. To one who had as extensive a correspondence as Dr. Clarke this was an exceeding happy faculty.

In the autumn of the year 1830, a friend who had been corresponding with Dr. Clarke for some time on the subject of the Shetland missions remarked in one of his letters, "If you would come to the help of Ireland, as you have done to Shetland, what good might not be effected?" The doctor replied, "Here am I; send me! On the surface of the world there stands not a man more willing to add Ireland to Shetland, and serve both with all his heart and strength." The result of the correspondence on this subject led Dr. Clarke to take active measures to establish schools in those districts of his native country where they were wholly destitute of the means of education.

The districts to which his attention was prin-

cipally directed were the northern portion of the province of Ulster, the upper parts of the parish Mocosquin, and Port Rush, on the sea-coast of the county of Antrim. In addition to these, there were several other districts which claimed his attention. Port Rush, however, appeared to be the most destitute, and to this place he first turned his attention and efforts. The public works in this town caused it to increase rapidly in population ; and there was no school for many miles, while vice and ignorance held an almost uncontrolled sway. Dr. Clarke requested his friend, Rev. S. Harpur, to procure suitable teachers for this and other places, and, if possible, to select them from among Methodist local preachers, in order that they might not only be competent instructors of the children, but also, by their grace and endowments, be useful in promoting religious knowledge among the parents.

The county was delighted to find that such efficient means were about to be undertaken for the instruction of the children, and "came forward to hail the appearance of such a school." Dr. Clarke drew up a few rules, and sent them, with funds to defray the initiatory expenses, to his friend, Mr. Harpur. The need of a school-house presented a difficulty in the very commencement of the work. The plan was to afford gratuitous instruction to the poor, with the understanding that they were to procure a place in which to have the children taught. The people assembled themselves together, and

no house being found, and it being the depth of winter, they knew not what to do. For fear of losing the instruction so generously offered, they proposed to occupy a place dug out of a sand-pit. A gentleman in the neighbourhood saw that this was an improper place, and immediately offered his parlour and the adjoining room, until a more suitable situation could be procured. This offer was gladly accepted, and the school went into operation on the first day of January, 1831. Thirty children were admitted then, and the number increased daily, notwithstanding the inclemency of the weather; and in two months' time the number amounted to ninety.

Children who had been so neglected could not be otherwise than untractable. They were extremely rough in their manners, and their morals so vitiated that but few of them could utter a single sentence which was not accompanied by an oath. Of course, he who undertook to teach such a school had need of all patience and great discrimination. The pious endeavours of the prudent teacher soon improved the state of their minds and morals, broke them off from their evil habits, and brought them to decency of appearance and deportment.

The great interest which Dr. Clarke felt in these schools prompted him to enlist the zeal of his friends in the cause. That he was greatly successful may be learned from his correspondence about that time. His generous friend, Mr. Scott, came up nobly to his help in

this charity; and Miss Birch, who had ever been liberal in her donations to the Shetland mission, sent him £100 for the Irish schools, and £50 for the long-neglected Shetlanders. With this assistance he was enabled to go on in his "labours of love" with great alacrity and zeal.

The following extract is from a letter addressed by Dr. Clarke to his friend, Mr. James Everett,\* of Manchester. It is too interesting to be omitted; it exhibits the feeling of an old soldier near the close of the battle.

" Dec. 21, five o'clock, A. M., }  
shortest day in 1830. }

" DEAR EVERETT,—In the name of God! Amen. About threescore and ten of such short days have I seen, and as my time in the course of nature, as it is called, is now ended, (for the above period is its general limit,) I need to have little to do, as my age is at the longest, and this day is the shortest I may ever see; yet I have never fallen out with life: I have borne many of its rude blasts, and I have been fostered with many of its finest breezes; and should I complain against time and the dispensations of Providence then shame would be to me! Indeed, if God see it right, I have no objection to live on here to the day of judgment; for while the earth lasts there will be something to do by a heart, head, and hand like mine,—as long as there is something to be learned,

\* Author of the Village Blacksmith, and some other very interesting works.—EDS.

something to be sympathetically felt, and something to be done. I have not lived to, or for myself—I am not conscious to myself that I have ever passed one such day. My fellow-creatures were the subjects of my deepest meditations, and the objects of my most earnest attention. God never needed my services. He brought me into the world that I might receive good from him, and do good to my fellows. This is God's object in reference to all human beings; and should be the object of every man in reference to his brother. This is the whole of my practical creed. God in his love gave me a being; in his mercy he has done every thing he should do to make it a well-being; has taught me to love him by first loving me; and has taught me to love my neighbour as myself, by inspiring me with his own love. Therefore my grand object, in all my best and most considerable moments, is to live to get good from God, that I may do good to my fellows; and this alone is the way in which man can glorify his Maker. Perhaps a man of a cold heart and uncultivated head might say in looking into the articles of his faith, 'This may be the creed of an infidel, of a deist, or a natural religionist.' I say, No. No such person ever had such a creed, or ever can have it. It is in and through the almighty Jesus alone that the all-binding, all-persuading, all-constraining, and all-pervading love of God to man was ever known; and to me it is a doubt whether there was, is, or can be, any other way in which God him-

self could or can make it known to the compound being, man. Jesus the Christ incarnated ; Jesus the Christ crucified ; Jesus the Christ dying for our offences, and rising again for our justification ; Jesus, sending forth the all-pervading, all-refining, and all-purifying light and energy of his Holy Spirit, has revealed the secret, and accomplished the purpose of that God whose name is mercy and whose nature is love.

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“ O, thou incomprehensible Jehovah, thou eternal Word, thou ever-during and all-pervading Spirit—Father ! Son ! and Holy Ghost ! in the plenitude of thy eternal Godhead, in thy light, I, in a measure, see thee ; and in thy condescending nearness to my nature I can love thee, for thou hast loved me. In thy strength may I begin, continue, and end every design and every work, so as to glorify thee by showing how much thou lovest man, and how much man may be ennobled and beatified by loving THEE ! O, my Everett, here am I fixed, here am I lost, and here I find my GOD, and here I find myself ! But whither do I run, or rather push ? when I sat down to write, not one word of what is written was designed. I only intended to write a little on a subject in which you had so kindly interested yourself, in order to render the last days of your aged brother a little more comfortable by enabling him to continue in a little usefulness to the end ;—not rusting, but wearing out.”

Early in 1831 he received a letter from Rev. William Case, one of the Methodist missionaries in Upper Canada. The bearer of the letter was the native Indian preacher, Peter Jones, a chief of the Chippewa tribe of Indians, and perhaps known to many of the readers of this biography. Previously to his going to England he travelled extensively throughout the United States. He carried with him some portion of the New Testament translated into the Chippewa language, in order to present it to the British and Foreign Bible Society for publication: in addition to which he had an elementary work for the mission schools, which contained almost one thousand five hundred words in the Indian language, with their signification in English. Another object of Peter Jones' visit to England was to collect money, in order to supply many fields of labour which were in a destitute condition.

As soon as the spring brought weather sufficiently mild for the purpose, Dr. Clarke started for Ireland, in order to visit his schools. At Port Stuart he found the children extremely poor and only half clothed, but clean and well behaved. They had been brought under the restraint of discipline, had left off their bad practices and learned their prayers. The teacher seemed exceedingly attached to the children, and the children manifested love and reverence for him. Altogether, the decorum and proper behaviour of these children were extremely commendable and encouraging. A

difficulty was still felt in the want of a proper place in which to conduct the exercises.

The visit of Dr. Clarke to the school in the parish of Mocosquin was wholly unexpected, but he found every scholar engaged in study; even infants of four and five years of age were diligently employed in learning the alphabet. The school at that time numbered one hundred and eight. In addition to this prospering and increasing school, a sabbath school had been established in the place, and had already about one hundred scholars in it. The greatest interest was shown all over the country in the establishment of these schools. The wealthy came forward with a zeal that almost amounted to rivalry, in furnishing places to have the schools occupy; and the poor embraced the offered instruction with an avidity that resembled the greediness of persons starving for lack of food.

Dr. Clarke laboured for the firm establishment of these schools, and united to his efforts in this cause almost continual preaching. While he was scattering, he was also gathering. In his journal he makes a remark which ought to be impressed deeply on the minds of all young people: "I desire to learn something from all, and live for the MANY. My old maxim seldom fails me; to make it a point to learn something from every person with whom I am called upon to associate. I watch for such opportunities; and whenever any conversation takes place where the speakers have occasion



to call up any thing in which character or self-interest is concerned, they speak in character, and the depth of the mind, and the state of the heart, may be often correctly ascertained, and some point of useful knowledge gained, not only in reference to the subject itself, but to the spirit and temper in which it is defended or opposed."

Previously to Dr. Clarke's formation of his schools in Ireland, the Wesleyan Missionary Society had established schools, which were occasionally visited by their school superintendent. There was no connection between the six schools under Dr. Clarke's general supervision and those established by the Wesleyan Missionary Society. He did no more than take the management of schools which were *offered*, not *sought*. It appears, however, that some uneasiness was felt by the society, and manifested in the following resolution, passed by the Methodist missionary committee June 8, 1831 :—

"It having been stated that Dr. Clarke has established schools in Ireland, and is making applications for their support to various friends, the committee cannot but regret that, as the schools in Ireland are carried on under its direction, and may at any time be extended by the increase of its funds, a separate application should be made to our friends for the support of separate mission schools in that country, without any authority or consultation. They

therefore request the conference to consider the case and advise accordingly.

“(Signed) JAMES TOWNLEY.”

The propriety of Dr. Clarke's thus seeming to interfere with the operations of the missionary committee might be questioned, were it not known that an application was made to them to know if they would establish schools in the places specified, and the answer was that *they would not*, as Ireland had already received its due proportion of the funds applied to the general mission work. Moreover, those under Dr. Clarke's charge were not mission schools, but charity schools, for the support of which he had not applied to one of the friends of the missionary committee, there being but three supporters of the schools, one of whom he had never seen. Although this resolution was not sent to Dr. Clarke officially, yet as the conference saw fit to send him a copy, he returned the following general answer the next day:—

“*Eastcott, June 11, 1831.*”

“DEAR DR. TOWNLEY,—If, before you had so strangely undertaken to direct ‘the conference to advise you’ what to do to or with me, for having ‘established separate mission schools in Ireland, and made application to several of our friends for their support,’ you had taken any pains to inquire as to the facts you have stated, you would never have formed the resolution you have just sent to me. Your whole foundation is either perfectly false, or misconceived;

and you would have seen that, far from having cause of 'regret,' you would have found that you had cause to thank God that your long-tried, faithful old servant was not yet dead, but was, with a Methodist heart, doing a Methodist work, to God's glory, and the good of those for whom in your official capacity you also labour. Yours truly,  
ADAM CLARKE."

The doctor did not suspend his labours for the Irish schools, but "by word and deed" endeavoured as much as possible to promote their success. At his decease they were all transferred by his family and executors to the Wesleyan missionary committee, who cheerfully received them, and have endeavoured to have them carried on in the manner proposed by Dr. Clarke himself.

In a letter written to one of his daughters, dated August 7, 1831, he informs her that he was obliged to visit Ireland again, in order to see about his schools. In the same note he speaks of the visit of two gentlemen belonging to the British museum to Haydon Hall, in order to see his copy of the original Wiclif Bible. They were astonished to behold in Dr. Clarke's library the finest private collection of MSS. they had ever seen, and the best copy of the black-letter Bible to be found in the kingdom; and dropped several broad hints that such a rare collection should, by some means, become national property. All these had been procured by Dr. Clarke's untiring industry and perse-

verance, and belonged to the individual who arrived at Kingswood school in his boyhood with only three pence halfpenny with which to begin his education.

It appears that Dr. Clarke started for Ireland in August, but the weather was so stormy that when he reached Liverpool his friends dissuaded him from venturing to sea during such tempestuous weather. A great part of Liverpool had been inundated by the floods that accompanied the storm, and a steam packet which was out perished, only about thirty out of one hundred and fifty passengers being saved. Fearing that his family would be uneasy respecting him, Dr. Clarke took the first return coach, in order to assure them, as soon as possible, of his own personal safety.

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#### CHAPTER XIV.

Dr. Clarke is desired to become a supernumerary—Declines—Is so made by the conference—Effect upon him—Feelings before entering the pulpit—Attachment to domestic pleasures—Death of Mr. Baynes—Accident—Death of Mr. Scott—Letter to the New-York Methodist Missionary Society—Delivers anniversary sermons—Goes to Ireland—Confined with the rheumatism—Mr. T. Clarke starts to bring him back—Meets with an accident—Dr. Clarke starts to return—Taken sick—Cholera spreads—Dr. Clarke arrives at home.

THE circuit on which Dr. Clarke had been labouring desired greatly to retain him longer than the rules of the Wesleyan connection allowed, and in order to do so, wished him to take

a supernumerary relation to the church. This course was entirely repugnant to his feelings. He desired, if it pleased the Lord, "to cease at once to work and live!" During the session of the stationing committee, a letter was sent to Dr. Clarke, stating the request of the Hindestreet circuit, and asking him to inform the committee what were his own wishes on the subject. In reply to this letter Dr. Clarke wrote, informing them that it was his desire still to be continued on the travelling list. His own words are, "I did not go out of my own accord; I dreaded the call, and I obeyed through much fear and trembling, not daring to refuse, because I felt the hand of God mighty upon me: I knew the case of Jonah, and dreaded the transaction of Tarshish. I WILL NOT THEREFORE SET MYSELF DOWN; for though I cannot do full work, yet I can do some." Indeed he declared most emphatically, "If no place is open for me here, (though I might demand, I will not,) *I shall rather travel in the keen blasts, over the mountains, hills, and bogs of Derry and Antrim, than set myself down as a supernumerary in any place in Immanuel's land, even in its whole length and breadth, at least for the present year.*"

It was rather an unhappy circumstance that in the very face of this declared decision of Dr. Clarke's judgment and feelings, the Wesleyan conference had him put down as a supernumerary. That he felt that he had "been ill treated in the work which God had called

him to, and which Mr. Wesley with his own hands had confirmed him in," was plainly shown by his actions and his own words. When he found how it was, he returned the paper containing the annuity granted to superannuated preachers upon their becoming such, and requested his name to be left off of the next preachers' plan. He did not, however, farther suffer this circumstance to deter him from his work, or influence his actions in his ministerial labours; but as often as his infirmities permitted, attended to the many calls which were sent him to preach in behalf of religious and benevolent institutions.

His age and weakness did not permit him to do more than to preach what are generally called "occasional sermons," for charitable purposes. He was, however, kept rather busy in attending to these, and often remarked to his family, "I am really tired and ashamed of this constant system of begging: it taxes heavily many of my friends who follow me from chapel to chapel, and I have now rarely the opportunity of preaching the word of life free, without the perpetual horse-leech cry, 'Give! give!'"

Before entering upon the solemn and important duties of the pulpit, Dr. Clarke was very reserved, even to his most intimate friends. So deeply absorbed was he, by the momentous business in which he was about to be engaged, that he did not suffer things of a temporal and trivial nature to obtrude themselves upon his

attention. He was generally so accessible, that to those who were not acquainted with this peculiarity his manner at such times was seemingly cold. The responsibility rested with great weight upon his mind, and he dared not mingle the concerns of eternity with the thoughts of time. This feeling, doubtless, imparted to all his discourses that peculiar unction which they possessed; and the warm stream of earnest and affectionate exhortation which flowed from the heart of the speaker could not fail to reach the heart of the hearer.

Dr. Clarke never suffered any cares, or any business, to interfere with domestic engagements. The love he felt for his home and its pleasant associations was a strong characteristic of his conduct. The greatest delight, of a temporal nature, which he at any time enjoyed, was in the midst of his family, surrounded by his children, and administering to their comfort and pleasure. Being acquainted with the peculiar taste and habit of all around him, he entered into their feelings and interest so perfectly as to seem lost in his solicitude to increase their convenience and happiness. In his conversation, amusement and religious instruction were so perfectly blended as to lose their distinctive characters, and an important moral has thus often been deeply impressed upon the mind by its connection with the relation of some pleasing incident or narrative.

Early in 1832 Dr. Clarke was called to stand by the death-bed of his friend, Mr. William Baynes,

who had been for years his bookseller, and who expressed a desire, as soon as he was taken ill, to have Dr. Clarke sent for. He found Mr. Baynes in a happy frame of mind and in a glorious state for heaven. He expressed a strong confidence in God, and spoke much of Christ and glory. The doctor prayed with him, and commending him and his family to the protection of God he left him, in order to reach home that afternoon.

The coach in which he rode was full outside, and inside had one more than it could conveniently accommodate. The night was dark and foggy, and the driver had no lamps. On the road the carriage was overturned, the baggage and outside passengers thrown into the ditch, part of the coach stove in, and three persons thrown upon Dr. Clarke, under whose weight he had to lie ten minutes before he could be relieved. His right shoulder was bruised, and he suffered considerably from being trampled upon while in the stage. In addition to this, he was obliged to stand in the mud for an hour, exposed to the shower of rain which was falling. He took his travelling bag at length and walked over to Harrow, where he was refused admittance into a house where he knocked, and was obliged to walk to Pinner. When he reached that place he was extremely unwell, but the man at the inn was kind enough to take him in his gig and drive him to his home.

Not long after he reached his family he re-



ceived a letter from his friend, Mr. Scott, who was quite ill, and desired greatly to see him. This gentleman had ever been a devoted friend to the Shetland mission, and was accustomed to give £100 yearly to the general support of the missionaries, £10 to every new chapel, and many other such helps in the time of their need. Dr. Clarke found his friend in great peace of mind, and waiting for the call of his Lord. He expressed his feelings in the good old verse :—

“ Not a cloud doth arise to darken the skies,  
Or hide for a moment the Lord from my eyes ;”

and he was looking incessantly upward to the bright sun of God's perfections.

He had long been familiar with the Scriptures and with the doctrines of Christianity, and his extensive benevolent operations showed how much his soul was filled with the spirit of Christian love. The last act of his life was to make payment of his usual donation to the Shetland cause. The half-yearly instalment of £50 was then due, and he exhibited great uneasiness, and endeavoured to turn his face toward his writing table. Dr. Clarke, observing this, moved the easy chair in which he was sitting so as to place him near the desk, and gave him the writing implements. Mrs. Scott, seeing what he wished, laid his check-book before him, and he said, “ I want to give Dr. Clarke my last check, for the great work of God in Shetland.” Mrs. Scott filled up the blank for £50, and placed it before him to sign.

He attempted this several times, although the doctor tried to persuade him to desist. At length he wrote something like his name, but it was in the wrong place. Mrs. Scott, at her husband's desire, filled up another, and he began anew. After trying to write for about an hour he succeeded in making the letters of his name, "Robert Scott," and handed the paper to his friend, with this remark: "Here, Dr. Clarke, here is my last act, and this is for the work of God in Shetland; I send it to heaven for acceptance, and the inhabitants will see from the writing that I shall be soon after."

After this closing act of his life he leaned himself back, and sighed out, "Glory, glory be to God for his astonishing love to such a worthless worm! O, God is love, and he that dwelleth in love dwelleth in God." To the hour in which he exchanged mortality for eternal life he expressed continued reliance on God, and peace through the blood of the Lamb. Dr. Clarke knelt by his bedside, with his wife and several relatives, and offered up a prayer that he might be blessed with an easy passage. And it was so. "When he breathed his last scarcely any one shed tears. The victory over death was evident and complete, and every heart was absorbed in heavenly feeling." He died on the 21st of January, 1832, in the eighty-fifth year of his age.

At the close of his life, while he remembered several other great and important religious institutions, he did not forget the Shetland mis-

sion, but left it three thousand pounds in his will. In writing to his family immediately upon the demise of Mr. Scott, Dr. Clarke observed, "*I seem to have come here in order to learn to die.*"

About this time he received a letter from the board of managers of the Missionary Society of the Methodist Episcopal Church, dated New-York, December 23, 1831, inviting him to visit America, and give the assistance of his presence and counsel to their operations. As his reply to this letter is very interesting, we shall give it entire :—

"To Doctors and Messrs. J. Emory, B. Waugh, N. Bangs, F. Hall, and G. Suckley.

"February 6, 1832.

"GENTLEMEN AND REV. BRETHREN,—Having been absent in the west of England for a considerable time, your letter did not reach my hand till some weeks after its arrival. Your kind invitation to visit the United States was gratifying to me, and had I been apprized of your intentions a few months earlier, I should most certainly have endeavoured to have met your wishes, and by so doing I have no doubt I should have been both gratified and profited. But the warning is too short, and I am engaged so far both in England and Ireland in behalf of our missionary cause that I cannot by any substitute redeem those pledges. I had proposed also to visit the Shetland isles if possible; but as I had not pledged myself to this voyage, I

could have waived my purpose in favour of America, to visit which I have been long waiting an opening of Providence: I might add, that I should have wished to have the appointment of our conference for the voyage.

“Now, although I feel a measure of regret that I am disappointed in this wished-for visit to the American continent, yet I am far from supposing that there may not be a providential interference in the way. I am, as no doubt you have already learned, an old man, having gone beyond ‘threescore years and ten,’ and consequently not able to perform the labour of youth. You would naturally expect me to preach much, and this I could not do. One sermon in the day generally exhausts me, and I have been obliged to give up all evening preaching, as I found the night air to be injurious to my health. My help, therefore, must have been very limited, and in many cases this would have been very unsatisfactory to the good people of the United States. This difficulty, I grant, might have been supplied by an able assistant, who might have been inclined to accompany me; but even this would not have satisfied the eye or ear of curiosity. But as the journey is now impracticable, these reflections are useless.

“I respect, I wish well to your state, and I love your church. As far as I can discern, you are close imitators of the original Methodists, (than whom a greater blessing has not been given to the British nation since the Reforma-

tion,) holding the same doctrines, and acting under the same discipline; therefore have you prospered, as we have prospered. There is no danger so imminent both to yourselves and to us, as departing from our original simplicity in spirit, in manners, and in our mode of worship. As the world is continually changing around us we are liable to be affected by these changes. We think, in many cases, that we may please well intentioned men better, and be more useful to them, by permitting many of the more innocent forms of the *world* to enter into the *church*; wherever we have done so we have infallibly lost ground in the depth of our religion, and in its spirituality and unction. I would say to all, Keep your doctrines and your discipline, not only in your church books and your society rules, but preach the former without refining upon them,—observe the latter, without lending it to circumstances, or impairing its vigour by frivolous exceptions and partialities.

“As I believe your nation is destined to be the mightiest and happiest nation of the globe, so I believe that your church is likely to become the most extensive and pure in the universe. As a church, abide in the apostles’ doctrine and fellowship.

“As a nation be firmly united; entertain no petty differences;—totally abolish the slave trade; abhor all offensive wars; never provoke even the puniest state; and never strike the first blow. Encourage agriculture and friendly

traffic. Cultivate the sciences and arts; let learning have its proper place, space, and adequate share of esteem and honour;—if possible, live in peace with all nations; retain your holy zeal for God's cause and your country's weal; and that you may ever retain your liberty, avoid, as a bane and ruin, a national debt. I say to you, as it was said to Rome of old,—

*'Tu regere imperio populos, Romane, memento,  
Hæ tibi erunt artes pacisque imponere morem,  
Parcere subjectis et debellare superbos.'*

“But whither am I running? Truly, truly, do I wish you good luck in the name of the Lord, and, therefore, with my best prayers for your civil and religious prosperity, and hearty thanks to each of you individually for the handsome and honourable manner in which you have framed your invitation, I have the honour to be, gentlemen and reverend brethren, your obliged, humble servant, and most cordial well-wisher,

“ADAM CLARKE.”

On the 25th of the following March, Dr. Clarke was called upon to fulfil a promise which he had made many years before to Dr. Hawes, to preach for the Royal Humane Society. He delivered the discourse from John v, 25. It should also be stated, that about this time he accepted an invitation from the Wesleyan missionary committee to preach for them in London. The prompt manner in which he accepted the invitation shows that all painful feeling which he might have had, on account

of the passing of the "resolution" relative to his Irish schools, had wholly left his mind.

As the spring came on, Dr. Clarke felt a desire to visit his Irish schools again; and we find from his diary that he left Liverpool for Ireland on Friday, May 18th, and arrived at Donaghadee on the next morning, and reached his friend Harpur's in safety. While here he became very much indisposed, and on the following Thursday was obliged to call in a physician. A severe attack of the rheumatism in his ankle prevented him from attending to appointments which he otherwise would have filled. This indisposition so increased, that he was hindered from attending to the active projects in behalf of Ireland which he proposed to himself when he started on his journey. He employed himself, during his confinement, in drawing up rules for the government, and plans for the support, of the schools. To a person of Dr. Clarke's active habits, confinement must have been peculiarly afflicting; yet the kindness of Mr. Harpur's family, and the attention of their amiable physician, removed, in a great degree, the pain which he felt in being obliged to relinquish his active operations, and to remain in his chamber apparently almost useless. He felt, however, resigned to the will of Providence.

His pain abated on June 2d, and with the little strength which he had remaining he started for Belfast. He remained here a day or two, and then left for Antrim; but being

unable to preach there, he went on to Coleraine, accompanied by his friends, Mr. and Miss Harpur. He spent some time, on the day after his arrival, in attending to business relative to the schools; but the exertion was too much for him, and in the evening he was obliged to take to his bed again.

The cholera had at this time reached Liverpool, and all the community were labouring under terror. Dr. Clarke feared that he should not only be confined temporarily with indisposition, but lest he should be ultimately laid up so far away from his family. He was at this time with his friend, Mr. M'Alwaine. The principal part of his distress, as he expressed himself in writing to Mrs. Harpur, was more on account of others than on his own account; and for their sakes he desired to be restored to health.

As soon as the family of Dr. Clarke learned the state of his health, his second son, Theodoret, started from London for Ireland, in order to bring his father home as soon as it could be done with safety. The coach in which he took his passage happened to be unusually loaded, and a box was so placed that it prevented him from sitting erect. He complained of this inconvenience, and at the next stage it was removed, and swung on the side on which he was sitting. Before daylight in the morning, as they were passing down a hill, the coach was overturned on that very side, and the passengers were thrown off, Mr. Clarke undermost. The



iron bar of the coach-box pressed upon one of his legs, which would have been shattered had it not been for this box, which prevented the coach from coming entirely to the ground. Mr. Clarke was carried to Birmingham, and a surgeon immediately employed. It was impossible for him to proceed on his journey, and intelligence was despatched to the family, informing them of his state.

Dr. Clarke was not aware of the fact that his son had started from London, and in the mean time visited Port Rush and Port Stuart, in order to look a little after the schools at those places. On the 15th of June he received a letter, informing him of his son's departure from the metropolis, and giving him a hope of meeting him on the following evening. The next day, however, brought him another, stating the accident which had befallen Mr. Clarke.

His journal for that day thus records his feelings:—"I have just received a letter from the Swan Hotel, Birmingham, stating that my son, on his way from London to Liverpool, was upset at Leamington, and now, bruised and wounded, is laid up at the hotel. Alas! alas! and I do not know the extent of this evil; but, unfit as I am to undertake this journey and voyage, I will set off for Belfast, and take the first vessel there for England. O may God in his mercy interfere in this behalf! Spare the life of my son! and give me strength for the journey and voyage before me! O what a providence is this! May God work in his mercy,

and silence any irregular feelings or complaints in my soul! Show me, show me, O God, the way that I should take! O let me not be laid up again, either by sea or land!"

On the 20th of June he left Coleraine for Belfast, where he took passage in a steam-vessel for Liverpool, at which place he arrived in the afternoon of the 22d, and crossing the river Mersey, arrived at his friend's, Mr. and Mrs. Forshaw, where he was again laid up.

His indisposition increased here, and he was confined for several days. He occupied his time by reading and writing, and making remarks on what he saw and read.

The news from Liverpool, while he was on his journey thither, was of the most dismal nature. Cases of the cholera were increasing daily, and the fear which it excited had caused business to come nearly to a stand. On June 28th forty-nine cases occurred, and a third ship with emigrants was put back with the cholera on board. Dr. Clarke prosecuted his journey, and reached home on the 2d of July, and found his son Theodoret recovering, and the rest of the family well.

Thus terminated this afflictive journey, but during his detention and sufferings the doctor neither murmured nor repined. He trusted in Providence, and knew that God would do all things well: the feelings of his heart were expressed in these words: "*Into thy hands, O Lord, I commit my spirit.*" He thus concludes his journal:—"The cholera was before me,

behind me, around about me, but I was preserved from all dread. I trusted in the sacrificial death of Jesus; no trust is higher; and none lower can answer the end: therefore I was not divided between two opinions or two creeds. If Christianity be not true, there is no religion upon earth, for no other religion is worth a rush to man's salvation; if we have not redemption in Jesus there is no other Saviour! If not justified through his blood, and sanctified by his Spirit, there is no final happiness. But there is a Christ, there is redemption through his blood. I have this redemption, and I am waiting for the fulness of the blessing of the gospel of Jesus. I feel a simple heart: the prayers of my childhood are yet precious to me, and the simple hymns which I sung when a child I sing now with unction and delight, '*for me to live is Christ, and to die is gain.*'"

Although Dr. Clarke was so much detained by illness, yet he found enough during his stay in Ireland to encourage him in the good work. The accounts which he received from the teachers led him to believe that much good had been done, and that much good would be done. The Holy Scriptures were almost universally read, and the Catholics themselves seemed not to have the slightest objection.

## CHAPTER XV.

Appearance on his return from Ireland—Goes to Liverpool to attend conference—Delivers the annual sermon—Resigns Shetland to the conference—His roving commission—Goes to Frome—Extracts from his speech there—Meets one of his earliest hearers—Goes to Weston—Returns home—Great calamity in Shetland—Undertakes to write the memoir of Rev. T. Roberts—His kindness to a poor widow—Starts for Bayswater—Taken with the cholera—His last hours.

WHEN Dr. Clarke returned from Ireland, his weakness and prostration were apparent. His remarks to his daughter Mary Ann showed that he felt his state: "See," said he, "Mary, how the strong man has bowed himself, for strong he was, but it is God who has brought him down, and he can raise him up; he still owns the word which I preach; he still continues my influence among the people, and hence it is plain he has other work for me to do. I have never fallen out with life, but I have often fallen out with myself, because I have not spent it better; to remedy this I should be glad, with my present knowledge and experience, to live life over again. I do not admire the thought that

'Life does little more supply  
Than just to look about us, and to die.'

This sentiment, practically regarded, would be the creed of the sluggard and the coward. No; there is in life much to be done, much to be learned, and much to be suffered: we should live in time in reference to eternity. This I know, God's mercy has had a great deal to do

to bring us thus far ; it will have more to do to bring us to the verge of the eternal world ; and it will have most of all to bring us to glory."

Dr. Clarke felt a great desire to be present at the conference of 1832, which was held in Liverpool. To this the family most strenuously objected, as the state of his health was so precarious as to threaten a fatal issue unless he abstained from his labours for a season. His great desire to be present at another meeting of his brethren, and do something for his beloved Shetland, prompted him to undertake the fatigue of the journey, and he accordingly started. At Liverpool he found that the cholera was raging, and that some of his friends were falling victims to this great pestilential scourge.

During the session of the conference he was called upon to deliver the annual sermon. He at first refused on account of his weakness, but at length he yielded to the earnest solicitations of the officers. He now gave up the Shetland mission into the hands of the conference, with the trustship of £3000, which Mr. Scott had left in his will, and the £400 which he had received from Miss Sophia Ward.

At this conference he was finally set down as supernumerary, and stationed at Windsor, with the following note attached to his name :—  
" Though Dr. Clarke is set down supernumerary for Windsor, he is not bound to that circuit, but is most respectfully and affectionately requested to visit all parts of our connection, and labour

according to his strength and convenience." This he called his "*roving commission*."

Dr. Clarke went immediately from the conference to visit his youngest son, Rev. J. B. B. Clarke, at Frome, in Somersetshire, to assist him in conducting a public meeting for the purpose of establishing a "District Visiting Society." With a great deal of pains and labour his son had succeeded in eliciting the attention of the public, and in enlisting the influence of men of rank in this very benevolent undertaking. When the doctor met his son he remarked, as he placed his hand on his head and kissed him, "The old man, you see, Joseph, is come; though battered and tossed about, he has still strength to come at the call of his son." Although it was obvious that his health was materially affected, his usual kindness of manner and cheerfulness of disposition still remained with him. And yet his cheerfulness was accompanied with blandness, and mildness, and sanctity. He appeared as one who was not preparing, but had already been prepared, for a higher state of existence,—his joy was so pure,—his kindness so heartfelt,—his piety so intense,—his manners and voice so expressive of inward peace.

On the morning of the public meeting he arose, improved in his feelings, having somewhat recovered from the fatigue of his journey. On the platform he took his station, as usual, behind the front ranks, and awaited his appointed time to speak. It happened that the resolution

which he was expected to advocate had not been handed to him. When he was announced, he arose, and with a smiling countenance and open hands, he thus addressed the marquis of Bath, who presided at the meeting: "My lord, I have been summoned from far to recommend and support the objects of this society; but I find myself in rather an awkward situation; expected to make a speech, and not a line given me as a foundation for observation, or as a peg on which to hang a speech." The oversight was instantly remedied by furnishing him with a copy of the resolution.

His address on this occasion was one of unusual vigour and effect, and the whole assembly seemed to listen to him as to a friend and not to a stranger. A few extracts of this performance, which were taken down soon after the delivery, are well worthy of preservation. In the course of his speech he remarked,—“When I came forth, my lord, among my fellows as a public minister, I felt the importance of not making any man my model, and not taking any peculiar creed as the standard of my faith. As I was to explain and enforce Scripture on my own responsibility, I resolved that all should be the result of my own examination. The Scriptures, therefore, I read through repeatedly in their primitive languages, with all the collateral helps of ancient tongues which I could command; I analyzed, compared, sifted, and arranged; I stretched my intellect to its widest grasp of comprehension, to understand the

nature and attributes of God, together with the reasons and demands of his word. But there was a necessity that all should be reduced to some kind of creed; that it should not be a scattered host of unconnected thoughts, but a combined and irrefragably deduced series of incontrovertible doctrine, agreeing with truth and fitted for use. This compelled me to arrange my particulars into generals, to concentrate my forces, and call in my stragglers; nor did I ever cease thus to condense my creed till I had reduced its several parts under the two grand heads, LOVE TO GOD, AND LOVE TO MAN.

“Here I found that I had a rule to which I could refer all my conceptions of the great and holy God, and all my endeavours for the welfare of mankind; it was a creed of practice, and not of theory, capable of being drawn into use at a moment’s notice; and, under the influence of that short creed, LOVE TO GOD AND LOVE TO MAN, I began that society, in a great measure similar to this, the well-known, far-spread, and long-tried *Strangers’ Friend Society*.”

In this part of his speech he uttered a sentence, the conclusion of which seemed like the prediction of prophecy; and it was pronounced with such a “calm glow of wrapp’d devotion,” that it reached the hearts of all in the large assembly which he was addressing. Speaking of the various grades of society and ranks which were engaged in the support of the association, he remarked to the president,



“ In your lordship and your noble and right reverend supporters, the earl of Cork and the bishop of Bath and Wells, I behold the representatives of the highest ranks in the land, peers spiritual and temporal. I am told that there are present here members of parliament, clergy and gentry, and all grades have united and come forward as the poor man’s friends and as officers of the society. It is a grateful sight. Thus also it is even with the economy of heaven ; since, concerning it, we hear of thrones and dominions, and principalities and powers ; for orderly government seems to be well pleasing to God ; and what other degrees may be required to constitute the harmony of the celestial hierarchy I know not, but—*I shall soon be there, and then I shall know the whole !*” And it was not long before he was let in to behold this mystery.

The remainder of the week he spent in visiting and writing, and exhorting his son to diligence and prudence in his holy calling. To have the advice and admonition of a father so experienced was no small privilege ; and, doubtless, the exhortations he left with his son were duly appreciated, and have done much toward promoting his personal usefulness in the church of which he is a minister.

On Sunday morning, about an hour before he went to the chapel, the servant announced that a man named Hartford was below, wishing to see Dr. Clarke. When the doctor came down the man was quite confounded, and exclaimed,

“What, be this he! the tidy little boy that fifty years ago myself and many other young ones went all about the country to see and hear, under whom I and several others were convinced of sin, and, by the grace of God, continue to this day!” “Yes,” replied Dr. Clarke, “this is the form into which the labour, wear, and tear of fifty years have thrown that little boy.” It appears that the visiter was one of the young persons present when Dr. Clarke preached at Road, when he first came to England. He asked Mr. Hartford how many of the “thirteen persons whom he admitted into society at that time were still alive.” He answered, “Ten were dead long ago; but himself, Lucas, and Miss Perkins, now Mrs. Whitaker, remained, and that the good work had gone on and increased from that day to this.”

In recording the circumstances of this interview Dr. Clarke adds the following remark:—“N. B. When I received my commission from God, these words were contained in it: *I have ordained you that you should go and bring forth fruit, and that your fruit should remain.*”

On the next day Dr. Clarke left Frôme, and went to Weston super Mare, accompanied by his son and family, on a visit to Mrs. Brooke, the mother-in-law of Rev. J. B. B. Clarke. During this journey his spirits were good, and he appeared to suffer but little from the exercises of the sabbath. When he reached the place of his destination he was somewhat wearied. The kind attention of his friends and a little

rest soon restored him. He did not remain long in Weston, having engaged to preach at Bristol on the following Sunday. Accordingly on Thursday he bade his friends and children an affectionate farewell, and being accompanied by his son to the Bristol stage they parted, to meet no more on earth.

After discharging his duty at Bristol, Dr. Clarke proceeded to Bath; from which place he went on home, and reached his residence on the twenty-fourth of August. For four months he had had incessant labour and travelling, or confinement and suffering; and now his exhausted frame called for rest. As soon as he reached home he found a letter from Shetland, informing him of a great calamity which had occurred to the people and the church in those islands.

The letter stated that on the sixteenth of the month, the day being very fair, the fishermen were induced to go to the Haaf, or fishing station, which is far from the shore. About two o'clock on the following morning a tremendous gale came up, and drove some of the boats out to sea: some were taken up by a vessel, and others were seen to perish. In these boats were nine of the class-leaders connected with the missionary station, as well as many private members. Some left large families that depended on their daily exertions to obtain them the necessaries of life; and by this disaster, forty widows and nearly two hundred fatherless children were left in the society. Here was a

new call upon Dr. Clarke's sympathy and efforts to relieve so much distress.

About this period Dr. Clarke was reminded of the promise to write a memoir of his old friend, Rev. Thomas Roberts, in case he should be the survivor. The reason why he wished him to do so, as he told Mrs. Brackenbury, who applied to the doctor to fulfil his promise, was, "that Dr. Clarke had such generosity of heart, and honesty of nature, that he could fully confide himself to his hands." As Dr. Clarke had now returned home, and anticipated staying for some time, he made preparations to redeem the pledge.

Shetland and Ireland still lay near his heart, and having mentioned the calamity which had befallen the former, in one of his letters, he says,—“What to do I know not, nor where to turn: I have known no calamity in Shetland equal to this. Ireland is bad enough; but what is all their wretchedness, what is all their misery, compared to the present state of Shetland? \* \* But what can I do for Shetland? Were it not so late in the year I would set off thither.” Thus even to the latest days of his life these two great benevolent objects possessed the affections of his heart.

It was remarked that at family worship he invariably prayed for each of his household, by name, that they might be preserved from the cholera, or prepared for sudden death. For the nation at large he prayed, “that it would please Almighty God to turn the hearts of the

people unto himself, and cut short his judgment in mercy." On Saturday, August 25th, after he had prayed with his family and arisen from his devotional posture, he remarked to Mrs. Clarke, "I think, my dear, it will not be my duty to kneel down much longer, as it is with pain and difficulty that I can rise up off my knees."

Having promised to preach at Bayswater the next day, sabbath, his friend, Mr. Hobbs, called for him, with his chaise. Before they started, he gave a servant a piece of silver, and said, "Take this to poor Mrs. Fox, with my love and blessing; perhaps it is the last I shall ever give her." This afflicted woman had been a subject of his charitable attention, and whether at home or abroad, he remembered to say or do something kind for her. When the servant returned from the cottage, where this aged woman was about to meet her end, he inquired "how she was, and if her soul was happy?" and on being informed that she was "quite happy and resigned," he replied with strong emphasis, "Praise God." Shortly after he took his seat in the carriage, and left his own gate for ever.

On the way to Bayswater he was quite cheerful, but when he arrived there he appeared wearied, and during the evening he was languid and silent; and taking a little medicine he retired to his chamber quite early. During the night his indisposition increased, and he passed the hours very painfully. On Sunday morning he arose early, but this occasioned no surprise, as it was his usual custom. At six o'clock he

sent for Mr. Hobbs, who obeyed the summons, and came to him with all speed. He found Dr. Clarke with his great coat on, his travelling bag in his hand, and his hat by him, as though he were about to take a journey. As soon as Mr. Hobbs entered, he exclaimed, "You must get me home directly, without a miracle I could not preach; get me home,—I want to be home." Mr. Hobbs, seeing him look exceedingly ill, replied, "Indeed, doctor, you are too ill to go home: you had better stay here; at any rate, the gig is not fit for you; I will go and inquire for a post chaise, if you are determined to return to Eastcott."

The sudden manner in which Mr. Hobbs had been called alarmed Mrs. Hobbs, who soon came down with her daughter and another lady, the servant having informed them of Dr. Clarke's indisposition. He had sunk into a chair, and as he was very cold they had a fire kindled, and while the ladies rubbed his forehead and hands, Mr. Hobbs sent his servant to a neighbouring physician, and despatched messengers to his sons, informing them of their father's illness. Mr. Charles Greenly, of Chatham, who was then on a professional visit to the cholera hospital at Bayswater, was also called in. Not long after Mr. Theodoret Clarke arrived, and was soon followed by his brother John, accompanied by the doctor's nephew, Mr. Thrasycles Clarke, who had been a surgeon in the royal navy and familiar with cholera cases.

The decision of these gentlemen was, that Dr. Clarke was labouring under an attack of the cholera; and it was found that he was unable to be conveyed upstairs. Mr. Hobbs remarked to him, "My dear doctor, you must put your soul into the hands of your God, and trust in the merits of your Saviour." He replied faintly, "I do, I do."

All skill, experience, and attention were employed to arrest his disease. In the mean time the chapel where he was expected to preach became crowded, and when Rev. Mr. Wormesley, after reading prayers, announced that Dr. Clarke was labouring under an attack of the cholera, the impression upon the congregation was great. A friend of the doctor's, who was present, hastened to the house of Mr. Hobbs, to ascertain if it were actually the case; and found on his arrival, that in the confusion which the suddenness of his attack had caused they had neglected to send for Mrs. Clarke. He immediately drove to Haydon Hall, and returned with her to Bayswater about four o'clock in the afternoon. When she entered the room he had but sufficient strength to extend his hand toward her. Soon after Mrs. Hook, his daughter, arrived, and he opened his eyes feebly, and strove to grasp her hand. He had not spoken since morning but twice, when he asked his son Theodoret, "Am I blue?" and at noon, on seeing him move from his bed-side, he asked, with anxiety, "Are you going?"

Dr. Philips, who had visited him in the

morning, called again in the afternoon ; but Mr. Greenly and Mr. Thrasycles Clarke remained with him during the day. The intense interest which Mr. Hobbs' family felt in the sufferer prompted them to do all that they could to relieve his pain. But all that they and his immediate relatives could do was not able to prevent the approach of that hour which God has made inevitable.

From the first the doctor appeared to suffer but little pain : the sickness was not long, and the spasms passed off before noon. His strength seemed entirely gone, and he laboured under a difficulty of breathing, and this so increased in the night, and was so distressing, that it became necessary to remove Mrs. Clarke from the room. Shortly after eleven o'clock Mr. Hobbs came into the apartment where she was, and said, in great distress, "I am sure, Mrs. Clarke, the doctor is dying." She accompanied him immediately into the room where he lay, and looking at him, said, "Surely, Mr. Hobbs, you are mistaken ; Dr. Clarke breathes easier than he did just now." "Yes," exclaimed he, with deep emotion, "but shorter." The dying saint at this moment heaved a short sigh, and his spirit returned to God who gave it.

Thus died ADAM CLARKE, a little before midnight, on Sunday, August the 26th, 1832, in the seventieth year of his age.

Such a man was ADAM CLARKE. Born in obscurity and of humble origin, his name has



gone to the ends of the earth. Trusting in the sure guidance and safe protection of that Providence which is ever watching over the children of God for good, confiding in the integrity of his principles and the purity of his motives, he urged his course forward, and the blessing of Heaven rested upon all that he did. Called to serve God in the days of his early boyhood, he maintained a uniform character, preserved the even tenor of his way, fought a good fight, and kept the faith to the end of a long and laborious life.

As a Christian he was prudent, upright, just, strictly just. Judgment did he lay to the line of his actions, and righteousness to the plummet of his thoughts and motives. Some instances of this severity of self-discipline have been introduced in this memoir. He knew of but one object to be attained in this world,—an assurance of his acceptance with God, and the promotion of his glory as far as his abilities could effect this glorious end. As a minister of Christ's calling and ordaining, he made all other plans, all other engagements, bend to the duties which the Christian ministry imposed upon him. *These* he regarded as absolutely binding, *those* he looked upon as proper so far as they tended to assist him in the discharge of duties which no circumstances could justify him in neglecting. In all the important undertakings of his life he measured not his abilities, nor the probabilities of success, with the end to be obtained; but compared the accomplish-

ment of all plans and schemes with the might of an omnipotent God. The result was, that success attended his efforts.

His natural talents were not splendid, but their exercise always terminated in something practically useful. He had to contend with difficulties, and his plan was to remove obstacles, not to leap over them. The assistance he received in the commencement of his career was extremely limited, but he slowly and carefully gathered about him the materials with which he erected the firm fabric of his character, and the durable superstructure of his fame. He always untangled the Gordian knot, never cut it:—he knew no royal road to knowledge; he disdained not the humble and beaten track of patient investigation and untiring research. If his fame lacks the glare of the brilliant meteor, it possesses the calm, steadily increasing light of the rising star:—and it will be forgotten only when the stars of the firmament shall cease to shine.

He shunned no difficulties, however formidable, when he was convinced that his talents could be exercised in any useful manner; and the greatness of some of his undertakings manifested the comprehensive views of his mind. Through all his life he meekly followed the leadings of Providence; in no case did he attempt to *drive* it. Although the praise of men was not the principle which stimulated his powers, yet he never refused to accept those honours which the learned world were pleased

to bestow upon him, as the reward of real merit and successful application to literature.

The actions of his life were prompted by that glorious principle which contains the concentrated essence of the law, and the pure and undefiled spirit of the gospel,—**LOVE TO GOD AND LOVE TO MAN.** The fire of love burned upon the altar of his heart, and was diffused through all the actions of his life. Christianity made him a **MAN** and a **GENTLEMAN**: it supported him in his arduous undertakings, pointed to nobler attainments, and sustained while it directed his operations. His life was a strict observance of the law, and a living commentary on the gospel. His name is linked with his country's history, and his praise is in all the churches. The birth of **ADAM CLARKE** was a blessing to the world, and at his death his brethren said one to the other, "Know ye not that there is a prince and a great man fallen this day in Israel?"

**THE END.**

1870  
The first of the year  
was a very cold one  
and the snow was  
very deep. The  
frost was very  
early and the  
ice was very  
thick. The  
wind was very  
strong and the  
rain was very  
heavy. The  
sun was very  
bright and the  
sky was very  
blue. The  
water was very  
warm and the  
ground was very  
soft. The  
trees were very  
green and the  
flowers were very  
bright. The  
birds were very  
loud and the  
insects were very  
busy. The  
people were very  
happy and the  
world was very  
beautiful.













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